

NAMES OF PERSONS IN EARLY SANSKRIT LITERATURE.

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*Aan de nagedachtenis mijner Moeder
Aan mijn Vader en mijn Vrouw*

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INTRODUCTION.

The History and Results of Indo-European Onomatology.

The nomenclature forming part of the sphere of labour of the still very recent Indo-European linguistics, was first taken in hand by Pott ¹⁾. Three years after this, Förstemann was in a position to publish his voluminous collection of Germanic names ²⁾. A considerable step forward was made by Strackerjahn in 1864 ³⁾. It was Strackerjahn who illucidated what Pāṇini had already done for Sanscrit "dasz die grosze Menge der Indogermanischen Personen-namen aus zwei Bestandteilen zusammengesetzt sind, aus denen dann die Kurzformen entstehen" ⁴⁾. The especially Germanic nomenclature has, on the ground of this formal principle, been worked upon by Stark ⁵⁾, Förstemann ⁶⁾, Andresen ⁷⁾, Socin ⁸⁾, Gottschald ⁴⁾, and others. From these studies I have, from the point of view of methodology, learned much, but am not qualified to appraise their value ⁹⁾.

Not only from a standpoint of methodology, but also with regard to material is the work of Fick of great importance for future study ¹⁰⁾.

The main purpose of Fick's study was the investigating of Greek names, yet for the purposes of comparison he has treated the names of the other Indo-European languages so systematically and so fully that anyone making inquiries into the nomenclature of the Indo-European languages, will take Fick as a starting point. Quite rightly does Solmsen ¹¹⁾ call Fick's work "Epochemachend". "Es wird — zum ersten Male in umfassender Weise — nachgewiesen, dasz tatsächlich die gleichen Prinzipien durch die Namenbildung aller indg. Sprachen hindurchgehen, abgesehen von Italikern und Litauern, die einen wesentlichen Bestandteil des alten Systems aufgegeben haben. Fürs Griechische speziell wird freilich der neu entdeckte Gesichtspunt zu einseitig durchgeführt und die Masse der damals bekannten Namen nicht erschöpft."

Taking the nomenclature of the Indo-European languages as his point of departure, Fick has even made an attempt at reconstructing the proethnic onomasticon. Not a single onomatological work since Fick has preserved this many-sided comparative character nor carried on his methods. In the second edition the work was restricted to Greek names ¹²). Since that time Bechtel has further investigated Greek names ¹³).

The Italian system of names, wholly different from the Indo-European system, and inseparably bound up with Etruscology, has been fully treated, and provided with numerous references by Schulze ¹⁴). Schulze himself says (p. 517) that in future we shall have to go much further, shall have to classify the names according to regions, reconstruct the ancient names of individuals etc. After Schulze it was Meister who occupied himself with Italian names ¹⁵).

In my further labours I have taken no cognizance of the works on Indo-European names outside Indo-Iranic, Greek, Italian and Germanic ¹⁶).

Besides these collections of names there are a few more recent works treating of all manner of questions bearing on names: classes of names, the period in which they were given, the motives for the choice, meanings etc. I mention the investigations of Schröder ¹⁷), Hirzel ¹⁸), Solmsen-Fraenkel ¹⁹) and Dauzat ²⁰). (Special studies on Indo-Iranic names are discussed separately on page 15 sqq.).

In general it may be said that in the earlier onomatological studies the material was treated practically exclusively from a grammatical point of view. The forms and meanings were made a subject of study. The problems of form were solved, up to the question of the abbreviated or simplified names ²¹). The meaning of the elements forming the names were enquired into. More recent studies have thrown light not only on the linguistic, but also on the psychological, historical and sociological aspects of the study of names ²²).

Thereby was the subject-matter on the one hand rendered more interesting, but on the other made more difficult. So the subject of nomenclature is at present still far from being exhausted. It is the conviction of many onomatologists that, as for assertions and conclusions, we must still go cautiously to work with the material ²³).

On the other hand in the interests of philology ²⁴), ethnology ²⁵)

and substratum studies²⁶⁾ the necessity of a thorough collection and compilation of the names has repeatedly been urged.

A short outline of Indo-European onomatology will be found in Schrader-Nehring²⁷⁾ sub voce Name. For the Greek, Roman and German names in particular see Wörterbuch der Antike sub voce Eigennamen²⁸⁾.

History of Onomatology of Sanscrit.

Leaving the works of Justi²⁹⁾ and Hüsing³⁰⁾ on Iranic names aside, we will see what has hitherto been written on Sanscrit names.

In places Pāṇini contains, among other things, important data on patronymica and hypocoristica. In 1874 it was Fick³¹⁾ who, for the first time, collected a large number of names in European Indology and treated of their formation³²⁾.

Fick's explanations from a morphological point of view were excellent, but the semantic side of the names remained for the most part untouched. In 1890³³⁾ and in 1892³⁴⁾ R. O. Franke produced the main lines of treatment on the meanings of the names in an abridged form.

The patronymica were treated and classified morphologically and semantically by Gubler in 1903³⁵⁾.

In 1910 Hilka published the first and hitherto the only more general and detailed study of Ancient-Indian names³⁶⁾. Hilka treated of the nomenclature in general, the rules of the Indians concerning this nomenclature, the structure of the Indian names and their contents, and to round up with, gave a bibliography of the Indo-European study of names. The first two chapters devoted to nomenclature are brief, but for getting a general idea of this subject and the names closely allied to it, it is of great value.

In my work I have dispensed with both an anthropological treatise on general nomenclature and a discussion of the various rules for the nomenclature in Indian literature, seeing that the material treated herein constitutes a study in itself and which, for the time being, transcends the present writers powers. As for the structure of the names, Hilka, in the main, agrees with Fick, while Hilka's material classification of the names according to their meanings, renders it possible to obtain a preliminary idea of the name-words³⁷⁾.

The Vedic Index³⁸⁾ gives, besides an article together with a

literary review on the names in general (sub voce Nāman), a large number of Vedic names, of which an occasional translation is given ³⁹).

What is of considerable moment to Indian onomatology are Pargiter's remarks ⁴⁰), in his researches both in their bearing on the tradition of history and the history of tradition. As to the tradition of Indian history, Pargiter points out the essential difference between brāhmaṇa- and kṣatriya-tradition, but takes the view, with regard to the reliability of tradition, that one has no right to reject tradition so long as one has not disproved the truth of it ⁴¹). With respect to the history of tradition, Pargiter gives many literary, etymological and graphical possibilities that may be the reason of corruption and confusion in the names ⁴²). These statements of Pargiter's will be discussed more in detail later on.

After this Mme. H. de Willman-Grabowska dealt minutely with a limited portion of the Indian names ⁴³).

Wüst and Bloch ⁴⁴) make mention of the lack of a dictionary of names for their special studies.

Betty Heimann, too, contributed to some extent to the science of Indian names ⁴⁵).

Modern Indian nomenclature has been treated by Temple ⁴⁶) and recently by Masani ⁴⁷).

The Aim and Extent of the present Work.

In view of the wide range of the subject-matter and the scanty attention that had been given to it, Hilka himself ⁴⁸) felt that his labours could not be but inadequate. Since Hilka's time interest in the substratum-languages and their significance to the language and culture of the Aryans has increased. The importance of the study of the Austric languages to Indology does not yet allow of a rough estimate ⁴⁹). Lévi proved that several tribe-names are of Austric origin ⁵⁰). Another tribal-name has been treated by Przyluski ⁵¹). His great expectations from Austrology is here patent ⁵²).

From this point of view even the Mahābhārata ought to be reviewed afresh ⁵³). Very shrewdly, too, has Przyluski approached the names of *Hippokuora* and *Satakarni* from the Austric tongues ⁵⁴). On this occasion, too, did Przyluski point out anew the significance of the Austro-Asiatic substratum ⁵⁵).

Gonda shed new light on the Austric question in his inaugural

address ⁵⁶), and in another article ⁵⁷) made clear the Austric origin of the names of a few culture-plants (*lavaṅga*, *laśuna*, *marīca*). According to Bloch the Vedic names show a mingling of the Aryan with an older people ⁵⁸).

Wüst thinks he detects non-Aryan material in the Indian onomasticon, and that of Aryan-Skythic origin ⁵⁹). *Śrbinda* would be *Σέρβου*-prince.

In short, it is clear that the Indian science of names, subsequent to the analysis of the nomenclature by Fick and Hilka, has first to occupy itself with the question of Austric nomenclature, the possible translation or Sanscritizing of same etc.

Of course, Austric influence is to be expected as much, if not to a greater extent in the geographical names as in the names of persons. The geographical names, however, have from the nature of the case, quite another character, and have arisen isolated, remaining for centuries unchanged, whereas the names of persons are of a genealogical origin and last but one lifetime. This is why these two groups do not allow of being treated together, at most, arranged alphabetically, as one group. Therefore in this study only the names of persons come in for treatment ⁶⁰) and these from the remotest period to \pm 600 A. D. ⁶¹) comprising a very considerable quantity of vedic, grammatical, epic, puranic and epigraphic material. Reference as to the sources from which the names have been compiled prefaces the classification of the matter. It has been the constant aim of the author to be as complete as possible. It is just in this respect that it differs from Hilka, who, in the case of material not to be accounted for, omitted it ⁶²). I have, unfortunately, on account of a complete unfamiliarity with the Austro-Asiatic and Dravidic speeches, not been in a position to explain the unaccountable material in Sanscrit, but have included this material separately, hoping that hereby a continuation of the substratum study would be to some extent facilitated for others. An inquiry in this direction towards form and subject-matter of the hitherto unaccounted for names, might possibly, from a geographical, historical, social and literary aspect, lead to no insignificant results ⁶³).

The names from Buddhist and Jainistic sources, having for a part semantic an other subject-matter, I have not included, so that the material could be viewed against the background of the Vedic-brahman intellectual culture, while the Hinduistic period, apart from the changed culture, begins to present other problems, also

springing from the science of names itself, e.g. that of the titlenames, the Mohammedan and Parseenames, the compound names, etc.

Hence there is an important difference between the material worked on by Hilka and that which follows.

Importance of the Science of Names.

Apart from their significance to the substratum study there are also other reasons for instituting an inquiry into names. In the first place names can be of value from an aesthetical point of view, and add beauty to a given language and literature⁶⁴). Then again, names belong to the conservative part of a language and therefore sometimes comprise lexicological data from an earlier period⁶⁵). This is, of course, especially so when a nomenclature develops genealogically.

And what is more, names and their systematic study may serve to supplement and confirm our historical knowledge, especially when one knows a nomenclature so well that the local and chronological bounds of a name-form or the elements of a name are definitely established⁶⁶).

A knowledge of a nomenclature, too, may prove useful to genealogical linguistics⁶⁷). What is also of great importance is that names may be an expression of the ideals of a people, and consequently the bearers of them, to be more precise, may to some extent, typify the givers⁶⁸). Betty Heimann expects, in this connection, still more important results from this inquiry into Indian names and herein she is not wholly unjustified⁶⁹). The writer is quite aware that from the point of view of onomatology, this work will not by any means satisfactorily answer to these high expectations, but he will consider his efforts amply rewarded, if he has contributed something towards the development of the science of Indian names.

The Nature of the Names.

Several onomatologists have made an attempt at formulating the nature of names. A name may either typify a physical or mental characteristic of the bearer, communicate something concerning his fame, arms, property etc.⁷²⁹), or say something in favour of, or express a wish of the bearer⁷⁰). There is but one special group of names that can be regarded as a "benediction"⁷¹). Masani⁷²) says "that

the name of a person is to be regarded as an essential part of his personality" ⁷³).

The question, however, as to what a name is, one must attempt to answer from the nomenclature, while the nomenclature again ought to be treated ethnologically, in mutual comparison with the various peoples and stages of civilization. What a name is in itself is a matter for ethnology, what names are in form and meaning belongs to the field of linguistics, which, really, for the time being, has its work cut out. As long as ethnology has not yet especially treated of nomenclature and name ⁷⁴), isolated remarks on names will, perhaps, continue to be somewhat one-sided, and the linguist will, at most, only be able to supply data on the special group of names investigated by him ⁷⁵). Although it is not possible to determine exactly each name separately, it is necessary to make a distinction in the ancient Sanscrit names between wish-names and names that typify. Even in the case of such easily accountable names as those in which parts of the body occur, it is not to be said with certainty that they are typifying names, nor that all theoforic names are wish-names ⁷⁶).

The Form of Names ⁷⁷).

Just as in other Indo-European tongues ⁷⁸) a large number of names in Sanscrit consist of two stems; which, according to the ordinary rules of compound-formation are combined into one word (*Dirgha-bāhu*, *Πάρο-κλῆς*, *Sieg-fried*). In some cases full names are shortened "behufs ihrer Erleichterung" ⁷⁹) (*Rudra-ṭa* by the side of *Rudra-bhaṭ(ṭ)a*; *Πάρο-κλος*, *Παροκλῆς*).

As to their meaning there are still more questions concerning full names to be discussed, but for the present they will only receive a formal treatment.

Besides a shortening of full names, a lengthening also occurs by means of the suffix *-ka* (*Vāyu-datta-ka*).

By the side of the full-name consisting of two stems, there is the single-stemmed name whether lengthened by suffixes or not (*Deva*, *Devaka*, *Devala*, etc.). A part thereof is participial in form. The principal question is now with respect to the Indo-European structure of names: "Are the names having one stem full or abbreviated names?"

In the first place the hypocoristic abbreviation of the two-stemmed name is occasionally to be met with ⁸⁰), but Franke's optimistic

assertion ⁸¹): „Dafür, dass jeder zwei-stämmige Name durch jedes von beiden Elementen selbständig vertreten werden kann, bedarf es keiner weiteren Exemplificirung. Beispiele dafür begegnen auf Schritt und Tritt“, does surely not apply to the older literature. It is but seldom that one person is named both with a full and a abbreviated name. By virtue of Pāṇini's statements, however ⁸²) this paucity of data is given additional clearness.

Yet Hilka ⁸³) advises caution on this score and Betty Heimann points out the less frequent occurrence and the more restricted possibilities of abbreviating, but then she refers most likely to the more recent and especially to title-names ⁸⁴).

Since this phenomenon occurs in the names of other Indo-European tongues too, abbreviation of the two-stemmed name is in Sanscrit an incontestible fact.

But a second question is, if all the one-stemmed names may be regarded as abbreviated names. As far as it is at all possible, Fick is prepared to answer in the affirmative. According to him only the "von Namen abgeleiteten" names and the group of "übertragenen oder identificierenden Namen (ursprünglich vielleicht Spitz- und Beinamen)" are exceptions, and may be one-stemmed names. Fick proves the "caressing" form of the participial names, from names such as *Ἀγαθος* etc. It is not quite the same thing when (what Fick brings forward ⁸⁵)) of two brothers, one is called by the full name and the other by the abbreviated name. But formally the shorter name, here, is a shortened name. Later onomatologists in this respect are far less convinced than Fick. For Justi it is difficult to decide when in Sanscrit names a caressing suffix is wanting ⁸⁶). The epigraphic names in this connection have been discussed by Fleet ⁸⁷). The latter very cautiously remarks "It would seem that *Datta*, *Gupta* etc. are abbreviations of longer names". The only case that is epigraphically certain is *Śarman* for *Druvaśarman*. On the other hand the omission of the second part of the name is much more frequent. *Samudra-Samudragupta*, *Candra-Candragupta*, *Vikrama-Vikramāditya* etc.

Schröder ⁸⁸) thinks that Strackerjahn, Stark and Steub (hence the same applies to Fick) have posited one-sidedly the priority of the two-stemmed names and have gone too far.

Solmsen considered that it was often impossible to decide the question and looked upon Fick's method with the hypocoristica as being one-sided ⁸⁹).

Gottschald again points out that the short name was employed

as far back as the Indo-European prehistoric period ⁹⁰).

Hence in this connection, it should, in the first place, be borne in mind that nobody, not even Fick, has taken the view that all names having one stem are abbreviations.

In the second place is the caution, in the methods of Fleet, Solmsen, and others, and their consequent inability to come to any definite conclusion, a wholesome complement to Fick's shrewdness, with which e.g. he manages to connect the participial single-stemmed names with full-names; even if there be some semantic relation between the names such as *Jaya-sena* and *Jayanta*, we need not necessarily regard *Jayanta* as an abbreviated name ⁹¹). Thirdly, an abbreviated name, in so far as the bearer, or, in a still stronger measure his environment, refers to the literal meaning of the name, cannot but be regarded as a single-stemmed, independent name. Fick may theoretically be right in saying that the name of a Greek *Ἰππότης* must not be explained by the substantivum *ἰππότης*, but must be regarded as a term of endearment, e.g. from *Ἰππο-κλῆς* ⁹²), I cannot but think that the friends of *Ἰππότης* have regarded his name simply as *ἰππότης* (unless, of course, they knew that his full name was *Ἰπποκλῆς*, but we are not concerned with such a case here!)

Therefore I think the question "Are all single-stemmed names abbreviations of names having two stems?" will, on the whole, have to be answered in the negative, but the opposite conclusion: "So all single-stemmed names are independent ones" is unwarranted just as much. If the full-name of one and the same person occurs by the side of that of the abbreviated one, the priority of the full name is, of course, certain. If a single-stemmed name only is found, I am of opinion that the question (with Solmsen) is not to be decided, but in practice I think it will be apprehended as it stands, without a lost element x, of which nothing at all is, or can be known being considered. What a wide difference in results is obtained, if we start from the independent single-stemmed name or from the abbreviated single-stemmed one, is clearly seen from the name of *Σώζων*.

R. Hirzel (*Der Name*, 1918 pg. 97) says: "*Σώζων* (wie *Σῶσος* u.a.) könnte ursprünglich genannt worden sein, wer auf irgend eine Weise den Beruf des Retters mit in die Welt bringt....."

Yet Fick had asserted (*Die Griechischen Personennamen*, 1874 pg. LII: "Der Unterschied zwischen den eigentlichen Kosenamen und den Namen in participialer Form ist also keineswegs principiell,

beide hängen gleicherweise vom Vollnamen ab..." (and pg. LIII) "jedoch ist Σώζων ohne Nennung des Objects, dem Namen Σωσί-πολις gegenüber eine blasse und farblose Andeutung".

Seeing that I am attempting to give a material classification of the names in this work, I found myself faced with the question, as to how I was to consider the single-stemmed name. I have already stated above that I have the view that the one-stemmed name cannot but be explained or apprehended according to the meaning of the word employed. I am perfectly aware in respect to persons who have also had a two-stemmed name (but not handed down in literature) of giving an erroneous explanation of their names, but this objection is to some extent restricted by the definition attached to the idea of the meaning of a name. But more about the meaning of names later ⁹³).

Concerning the caressing form of names, Pāṇini had already mentioned the suffixes, supplemented by Fick. The usual example *Devadatta* presents the following possibilities:

<i>Devadatta</i>	<i>Devadattaka</i> (fem. <i>Devadattikā</i>)
<i>Deva</i>	<i>Datta</i>
<i>Deva-ka</i>	<i>Datta-ka</i>
<i>Dev-ika</i>	<i>Datt-ika</i>
<i>Dev-iya</i>	<i>Datt-iya</i>
<i>Dev-ila</i>	<i>Datt-ila</i> .

Fick also gives the following variations:

-la	<i>Deva-la</i>	<i>Datta-la</i>
-in	<i>Kumbhin</i> (<i>Kumbha-karṇa</i>)	<i>Pālin</i> (<i>Rājya-pāla</i>)
-ita	<i>Ānandita</i> (<i>Ānanda-varḍhana</i>)	
-ina	<i>Bhadrina</i> (<i>Bhadra-jaya</i>).	

We may still mention the one-stemmed names ending in the suffix *-eyu* (*Dharmeyu*). Their number is limited ⁹⁴).

The suffix *-eyu* is not met elsewhere in the language. It is likely that no special meaning can be attached to it as a name-forming suffix, which is also true of the above-mentioned suffixes *-ka*, *-la*, *-ila*, etc. ⁹⁵).

Franke ⁹⁶) again refers to the enlargement of single-stemmed names. In later names these are often title-words.

Overagainst the generally accepted prehistoric-abbreviation hypothesis there is Wackernagel's extension-hypothesis ⁹⁷), but to my knowledge nowhere accepted.

There are, too, a very large number of names I would like to designate as secondary or indirect names. I mean by this personal

names derived from other personal (or tribal) names. These may be:
 patronymica
 metronymica
 hyionymica
 didascalonymica
 ethnonymica
 tatrāja's.

The last two groups I have not included in this work, because I consider it likely that persons referred to in this way have, as a rule, also had a primary, direct name. Accordingly the ethnonymica belongs to the tribal-names, which may be looked upon as forming a border line both of the geographical and the personal names. They, too, are attended with their own particular problems.

As hyionymica but two cases are quoted⁹⁸) by Gubler from the R̥gveda, so this possibility of naming too, falls out of my enquiry. Didascalonymica are names of the *Pāṇiniya* (< *Pāṇini*) type. Hence they revert to a direct personal name just as the patronymica and metronymica do.

The richly developed patronymic formation is separately treated by Gubler, both from the grammatical and other literature.

As regards form they are much more richly developed in Sanscrit than in any other Indo-European tongue. The agreement in suffixes is consequently very poor (only skr. *-ya-s* = gr. *-ιος* = lat. *-ius*).

The patronymic formations quoted from Gubler are as follows: (the sign — indicates that the first syllable of the leading-word undergoes no change, ± denotes that vṛddhi occurs).

- | | | |
|-------------|-----------------|-----------------|
| 1. ± -á- | 11. ± -eyá- | 20. —' -āyani- |
| 2. ±' -a- | 12. ±' -eya- | 21. ±' -kāyani- |
| 3. ±' -i- | 13. ± -eya- | 22. ±' -yāyani- |
| 4. ±' -aki- | 14. ±' -eyaka- | 23. ± -kā- or |
| 5. ±' -ya- | 15. ± -āyanā- | ± -ikā- |
| 6. ± -yā- | 16. ±' -āyana- | 24. ± -ina- |
| 7. ± -ya- | 17. ± -āyana- | 25. — -ina- |
| 8. — -ya- | 18. ±' -āyanya- | 26. ± -ārā- |
| 9. ± -īya- | 19. ±' -āyani- | 27. ± -erā- |
| 10. — -īya- | | 28. ± -aira- |

The patronymic formation is also of frequent occurrence in the second degree (*Atri* > *Ātreya* > *Ātreyaṇa*).

They are also formed from the abbreviated names (*Bhīmasena*, *Bhīma* > *Bhaima*) and even from epitheta or distinctiva of the father. Besides "son of" they sometimes denote a more remote

descent: "descendant of". The unmodified form of the father's name, however, is also commonly used as a patronymic.

The two most obvious reasons for the use of metronymica are polygamy and illegitimacy⁹⁹).

In conclusion mention must be made of secondary name-formation: those with *upa-*, denoting a younger relation of the person mentioned in the second part. In the classic literature a younger brother may bear the *upa*-name (*Yāja* — *Upayāja*, *Nanda* — *Upananda*), in Buddhist literature, a son. For the classic period they might be termed adelphonymica.

The Meaning of the Names.

It is often said of this or that name that it has no meaning. In these cases we mean that the name, apprehended and translated as a word yields no satisfactory or intelligent signification. I consider this way of reasoning fundamentally wrong. The only function of a personal name is to point out somebody, it does not matter if the word has any meaning of its own or not; a name is to point out, not to have a meaning of its own. If one sets to work with the two-stemmed names and their explanation, for instance, in such a manner, so as to group them in meaningful, logical, and meaningless and unlogical names, the result will be nil, and as far as the meaning of the names in general is concerned, one will achieve nothing. The point of departure is a wrong one¹⁰⁰). A more satisfactory classification would be as follows:

There are:

I. Isolated names. I mean by these names, those which have been given without the names of ancestors, relations etc., having been taken into consideration when forming the name. These names have, for the greater part, what we might call a "logical" meaning: *Daśaratha*, *Devadatta*.

II. Combined names, being names, in the giving of which, one or more names of the parents or forefathers have been considered, in so far that elements were taken from them in forming the new name. These names have a "genealogical" signification. Hence in *Mahābh.* 13, 38 e.g. a king is mentioned: *Oghavat*, whose daughter is called *Oghavatī*, and whose son *Ogharatha*. In the *Aitareya Br.* (7, 15, 7) the names of three brothers are mentioned: *Sunaḥpuccha*, *Sunaḥśepa*, *Sunolāṅgūla*. The *Purāṇas*, the inscriptions, the lists of kings of Mabel Duff¹⁰¹) and Pargiter every now and then give

examples of them. The relation of the borrowed part and the new is pretty well the same as with our modern names between family and personal names, except both of the elements have been combined into one word¹⁰²).

Besides denoting the family relation the „combined“ name is also used to indicate a school-connection, to which Franke has already referred¹⁰³).

There is even the possibility of both the elements of the name having been borrowed from other names¹⁰⁴).

During the life-time of the bearer (and consequently of the name too) it is conceivable that the „genealogical“ contents are of far more importance than the „logical“. As for „meaning“ the genealogical name possesses this just as much as the isolated name, but the meaning is of quite a different nature. From the point of view of onomatology we are just as uncertain as we were just now with respect to the question: „Is the single name an abbreviation or is it a full name?“ In most cases we are not in a position to say whether a name, which, when translated, renders a logical meaning, is, indeed, an isolated name. There is still the possibility, in spite of its logical meaning, that the name is in reality a genealogical one. From the name itself this cannot be made out. In these circumstances we are not entitled to translate a name as an isolated word having an independent meaning of its own. So, if the name is endowed with a good logical meaning, all well and good, the bearer or the users may have given the special meaning of the name as a word some thought, but this does not imply that it was given with that meaning too. This view hampers us considerably in giving a naive explanation of the name, that is to say, the simple translation of the name may, but need not necessarily, be right.

So, in the case of names having more than one stem, we cannot but regard the elements separately. We can ascertain what parts of the body, animals, colours, arms, etc. occur in the names. We shall have a pretty good idea of the additional elements; they may frequently offer a logical compound, sometimes they do not, but that is of secondary importance. If we start off from a material division, every name having more than one stem will also contain a primary word, in which the other word may, if need be, be regarded as an attribute. In many cases the names give the impression of being bahu-vrihi-compounds, but this impression is a misleading one, as has been said, since it can just as well be a genealogical compound.

A special phenomenon occurring in Indian names is the substitution of a synonym or almost a synonym for one of the elements ¹⁰⁵) e.g. *Daṇḍasena-Daṇḍadhara*, while a gradual gaining of ground of the title-names is to be perceived.

But for a few exceptions title-names do not come within the scope of this study; they come later. Hilka has clearly arranged and discussed them ¹⁰⁶). Here, too, there is a substitution of synonyms ¹⁰⁷).

That there has been inversion in the elements of some of the names, is very plausible; it may, however, be a case of genealogical combination. Fick has already referred to this inversion in Indian, Greek, German and Slavic ¹⁰⁸).

Names of foreign origin will require to be discussed separately. In the first place those names will require our attention, which have retained their foreign character and are to be accounted for from another tongue. These I have not included here, Belonging to these are a number of Greek names: *Antiyaka* (Ἀντίοχος), *Tulamaya* (Πτολεμαῖος), *Antekina* (Ἀντίγονος), *Makā* (Μάγας), *Alikyaśudala* (Ἀλέξανδρος), *Heliodora* (Ἡλιόδωρος), *Diya* (Δίωρ), *Aṃtialikita* (Ἀντιαλκίδας). Others are of Dravidic origin ¹⁰⁹). Their tracing demands a good deal of shrewdness; those of Austric origin perhaps still more, especially when the words have assumed a form allowing of an explanation from Sanscrit too ¹¹⁰). The latter may be a result of Sanscritizing, in part ¹¹¹) or completely ¹¹²), but need not necessarily be so ¹¹³). Translations, are, of course, conceivable too, in which case the explanation would at least be a correct one. As to the possibilities of explanation from the Austric and Dravidian languages, I am not qualified to make a single statement or conclusion.

What we are to look for in the name is an individual, and not in all cases a typifying assignment. Sometimes the name according to its meaning is for certain persons absurd ¹¹⁴). A question in itself is whether we conceive a certain given compound wrongly. It is in this manner that Hirt ¹¹⁵) refers to the Germanic name of *Sigimundus*, the first part of which he does not regard as *sigu* — victory but as *sigi- ēxe-*. As a consequence of this it can by no means be translated as "*Sieg und Friede*", but as "*Er bewahrt den Frieden*". What a great difference!

In addition to this there is the wide field and vastness of the possibilities of compound-formation, especially in Sanscrit. Strictly speaking a name is an incomplete sentence. *Balāśva* e.g. is the pro-

nounced part of a sentence something to this effect: "this is a power-horse man".

But how are we now to look upon *Balāśva* "Power-horse"?

As bahuvrīhi, typifying, singular: "who has a powerful horse".

plural: "who has powerful horses".

wishing, singular: "who may have a powerful horse".

„ plural: "who may have powerful horses".

As karmadhāraya "being a powerful horse" is less plausible, but there is always a chance of our being concerned with what Fick calls a "reversed name" ¹¹⁶). Strictly speaking the name would then be *Aśvabala* i.e.

typifying: "who is as strong as a horse".

wishing: "who may be as strong as a horse".

Thirdly it might be a genealogical name-compound signifying approximately: "the powerful one of the family *Aśva*" ¹¹⁷), as well as typifying: "who is powerful" as wishing: "who may be powerful". So in the case of the name *Balāśva* whose composite elements according to their meaning are so clearly defined, eight possible meanings spring at once into evidence ¹¹⁸). And now if there are parts of a name having various meanings e.g. *Satyabhāmā* (*bhāma* = 1° light, 2° wrath; *bhāmā* = passionate woman), then there may be dozens of ways of explaining them. In the case of the simple word we are, at least, only concerned with the meaning of one word, but whether the meaning is intended to be typifying, wishing or comparative in addition to whether the name has been abbreviated or not, all this practically entirely precludes our arriving at a final decision concerning its meaning. The multiplicity of meanings of the names in Sanscrit is, in virtue of the reasons stated above, exceedingly great ¹¹⁹). I am of the opinion that in respect to Indian names we shall have to embrace Gottschald's standpoint that it is possible we apprehend the correct meaning but not for certain ¹²⁰).

An outline of the formation and meaning of Sanscrit names may be compiled as follows:

The isolated two-stemmed name	type a—b.
The isolated abbreviated name	„ a or b.
The combined two-stemmed name	„ a—d, b—d.
The abbreviation of the combined name	„ a, b or d.
The one-stemmed unabbreviated name	„ e.
The wholly unaccountable name	„ x.
The partially translated or Sanscritized name	„ a—x or x—a.

The name having a title is capable of being formed from any of the above-mentioned types.

Virtually the types a, b, d, and e cannot, in many cases, be distinguished.

All the names of persons in the texts in question have been included in this work, so among which, most probably, not a single *guhyaṃ* (*rahasyaṃ*) *nāma* is to be found. There are, however, among the names mentioned also *nakṣatra*-names. It seems to me that the *nakṣatras* were also employed in the formation of the ordinary names just as the rules met with in the *sūtras* ¹²¹) have, by no means, been strictly adhered to in the formation of the names. Anything resembling the European pseudonym and the Arabian تخلص is unknown in Sanscrit literature. It is certain that there are also concealed names among them given by teachers to their pupils ¹²²) and names assumed by kings on their ascending the throne ¹²³).

Systematic Classification.

Before compiling a classifying principle of my own, I just wish to recall the classification of modern Hindu names of Masani ¹²⁴). Masani says: „Hindu nomenclature may be classed as follows: names

1. gratifying religious sentiments,
2. denoting affection or esteem,
3. springing from superstitions,
4. influenced by customs,
5. reflecting qualities of mind or body,
6. taken from names of ancient kings and heroes,
7. derived from the names of week-days and months,
8. derived from useful objects in daily use."

It will be difficult to distinguish those under 1, 3 and 6 in the older nomenclature, while in the case of 4 the genealogical and title-names appear to be of great importance. For the rest, it appears from this classification that the modern Hindu names in general have the same contents as the older names. One case of superstition has undoubtedly, both in ancient and modern times, remained the same viz. the case of the ugly names, termed the opprobrious names. Masani says and rightly: "These are given in the hope of saving children from the influence of the evil eye" ¹²⁵). So they have a wishing purpose. But the typifying opprobrious name is also possible,

so it will not do to classify all the opprobrious names as superstitious ones under one heading.

Whereas Fick has only an alphabetical classification, Hilka has given a classification of the material. His headings are as follows:

1. Theophoric names.
2. Nature-names.
3. Circumstances of birth.
4. Age and relationship.
5. Geographical and ethnical names.
6. Parts of the body, clothing, ornaments.
7. Qualities of the mind.
8. Human conditions of all kinds.
9. Concrete names.
10. Titles.
11. Names of women.

The following division seems to me to be the clearest:

- I. Names containing elements in connection with religion and ideas about world and life.
 1. Names of gods, nakṣatras, stars, words having a bearing on ritual.
 2. Metaphysical ideas in their bearing on human life (karman, tapas, dharma, vrata, yoga, saṃsāra, samādhi).
- II. Names containing hoministic elements.
 1. The body and parts of the body.
 2. Character.
 3. Knowledge and intelligence.
 4. Power.
 5. Glory and prosperity.
 6. Birth, life and death.
 7. Mankind.
 8. Race, social position, caste.
 9. Natural relationship.
 10. Professions and callings.
- III. Names containing cultural elements.
 1. Foods and beverages.
 2. Clothing and ornaments.
 3. Dwellings, buildings, mode of dwelling.
 4. Armaments, weapons.
 5. Horses.
 6. Chariots.

7. Cattle, sheep and goats.
 8. Other cultural goods.
- IV. Names containing elements borrowed from nature.
1. Animals.
 2. Trees and plants.
 3. Inanimate nature.
- V. Names that do not allow of classification elsewhere.
1. Numbers and pronominal words.
 2. Colours.
 3. Names allowing of more than one explanation and a (b) + d formations.
- VI. Names which are not to be explained from Sanscrit.

The most extensive groups are those of the theophoric names (I, 1), those of the somatic names (II, 1), and the character-names (II, 2). Less developed but of considerable extent are the groups of power-names (II, 4), names expressing happiness and glory (II, 5) arms (III, 4), names of plants (IV, 2) and names of animals (IV, 1).

I consider it a fact of importance that the oldest material I have collected is positive, I mean by this that it lacks the spirit of the negative philosophy and view of life so typical of the later brahman, buddhist and jainistic world of thought¹²⁶). Hardly anything about karma, saṃsāra, mokṣa. The Indian names may be put on a par with the Hellenic and Germanic, they breathe an animated, combative, many-sided inspiration, diametrically opposed to the fundamental thoughts of Indian philosophy.

The Material dealt with.

The matter is derived from Vedic, epic, grammatical and puranic sources, in addition to inscriptions.

For Veda have been consulted (referred to by V.):

1. Vedic Index of Names and Subjects by A. A. Macdonell and A. B. Keith. London, 1912.
2. Das Jaiminīya-Brāhmaṇa in Auswahl. Text, Übersetzung, Indices von W. Caland. Verh. Kon. Ak. v. W. Amsterdam. Letterkunde 1918. The indices comprise the whole Brāhmaṇa.
3. The Baudhāyana Śrauta Sūtra edited by Dr. W. Caland. Index in Vol. III. Calcutta, 1913.

For the Grammar (referred to by G.):

Pāṇini's Grammatik. Herausgegeben von Otto Böthlingk. Leipzig, 1887.

For the Epics (referred to by E.):

1. An Index to the names in the Mahabharata by S. Sørensen †. London, 1904-'25.
2. Das Rāmāyaṇa. Geschichte und Inhalt. von Hermann Jacobi. Bonn, 1893.

For the Purāṇa's (referred to by P.):

1. The Viṣṇu Purāṇa, H. H. Wilson — Fitzedward Hall. London 1864.
2. The Mārkaṇḍeya Purāṇa, translated by F. Eden Pargiter, B. A. Calcutta 1904.

For the inscriptions (referred to by I.):

1. Corpus inscriptionum indicarum Vol. III. Inscriptions of the early Gupta kings and their Successors by J. F. Fleet. Calcutta 1888.
2. A list of Brahmi inscriptions from the earliest times to about A. D. 400 with exception of those of Asoka by Professor H. Lüders. Calcutta 1912. (Appendix to Epigraphia Indica Vol. X.) All the proper names from these inscriptions have been put into this list by Lüders.
3. A list of the inscriptions of Northern India written in Brahmi and its derivative scripts from about A. C. 300. By D. R. Bhandarkar. Calcutta 1931. Epigraphia Indica Vol. XIX.

The material up to about 500 p. Chr. n. has been utilized.

Also names have been included from other sources, but only as additional ones. (From: Petersb. Wörterbuch; Schmidt's Nachträge; Aitareya Āraṇyaka, by Keith; Ancient Indian Historical Tradition by F. E. Pargiter; Das Purāṇa Pañcalakṣaṇa Von W. Kirfel, and other works).

State and Reliability of the Sources.

As to the reliability of the sources the inscriptions, of course, come first, seeing that they have no text history and all the difficulties attaching to these. The literary sources are not invariably sound. In a work as this is, a study in the criticism of texts concerning the individual names would be quite out of the question. Here follow a few general remarks of qualified scholars, showing how the form of names may be modified. The changes are of two sorts: linguistic and graphical. Linguistic modifications often owe their existence to Prakrit-forms. Pargiter¹²⁷) explains doublets

such as *Duṣyanta* and *Duṣṣanta*, also *Duḥṣanta*; *Nabhāka* (Vedic) and *Nabhāga* (puranic); *Bṛhaduktha* and *Bṛhaduttha*.

Graphical changes arise occasionally by misunderstanding a whole sentence¹²⁸), but mostly by wrongly reading a character or a group of characters.

In all four of the literary fields from which the material has been gathered we find cases that are hopelessly confused, but most of them in the purāṇas, also by the fact that the same person is often mentioned in several purāṇas. Hence in this respect the works of Pargiter and Kirfel are of great importance. Where the confusion cannot be unruffled, I could not see my way to take it up. For instance the index of Caland's Baudh. Śr. S. "*Dādhreṣi*, a vatsa bhṛgu", but the variae lectiones (III, 417): *dādhreṣi*, *dadhreṣaki*, *dādhreṣakāki*, *dadhreyaka*, *dādhredyaki*.

Both in Vedic literature and later cases of this sort are not infrequent.

For the gaṇapāṭha by Pāṇini, Wackernagel's opinion should be adhered to: "die Überlieferung ist im Einzelnen sehr unsicher"¹²⁹). Some gaṇas are ākṛtigaṇas too, hence in this case we have only one row of examples, and not all the names belonging to one special rule.

Fortunately Sørensen's Index gives both, when the Bombay and Calcutta versions vary.

The most variation is found in the puranic material. According to Kirfel "kann nur ein Teil der Textausgaben als einigermaßen zuverlässig und kritisch gelten"¹³⁰). The material in Wilson's index of the Viṣṇu Purāṇa has at any rate to some extent been corrected¹³¹).

Yet there is some regularity to be detected in these palaeographical variants, the most important of which have been called attention to by Pargiter¹³²). In quite a number of cases I have applied his hypotheses and give them in brief here:

1. Omission of one part:
Senajit — *Prasenajit*. *Śruta* — *Suśruta*.
2. Misunderstanding:
Vasumato — *ca Sumati*.
3. Metathesis:
Durdama — *Durmada*.
4. *dh* — *v(b)* [य व ब]
Dhyuṣitāśva — *Vyuṣitāśva*.

5. *r* — *v*, e.g. in Bengal script
Ārādhi — *Āvādhīta*
6. *v* — *c* [व च]
Ārāvin — *Avācīna* (containing 5 as well as 6)
7. *tr* — *v* [त्र व]
Trasadasyu — *Vasuda*
8. *ṛ* — *kṛ* — *kra* — *ku* [ऋ कृ क्र कु]
Rta — *Kṛta* — *Kratu*
9. *dh* — *gh* [घ घ]
Dharma — *Gharma*
10. *ghṛ* — *dyū* [घृ द्यू]
Ghṛta — *Dyūta*
11. *t* — *j*
Devarāta — *Devarāja*
12. *p* — *y* [प य]
Sampāti — *Samyāti*
13. *th* — *py* [थ य]
Sarūtha — *Sarūpya*
14. *s* — *bh* [स भ]
Sindhudvīpa — *Bhindhudvīpa*
15. *gu* — *śva-* [गु श्व]
Ahinagu — *Ahināśva*
16. Omission of an initial *r*-
Rantināra — *Antināra*
17. *ma* — *a*
Matināra — *Antināra*

In the case of 16 and 17 the cause is likely a wrong conception of sandhi (metanalysis). The *r* or *m* was put in the preceding word.

Some confusion in letters is of course not to be accounted for straight from the Devanāgarī writing, but undoubtedly refer to other forms of writing.

Of course not all forms of confusions have been summarized here. Thus Macdonell and Keith¹³³) give

18. “*ṣ* and *kh* are constantly interchanged in manuscripts”

[ष ख] .

Hall¹³⁴) gives two possible explanations of *ṣṇ* — *ṣṭ*:

19. “This and similar corruptions may have originated in the all but undistinguishable way in which *ṣṇ* and *ṣṭ* are written in many MSS. Or they may have arisen from local peculiarity of pronunciation: thus, in Bengal, the *ṣṇ* of *Kṛṣṇa* has the sound of *ṣṭ*” [ष ण] .

A summary as above clearly shows what a wide field palaeography opens up for hypotheses in these questions. Yet I consider it very desirable that this field should not be entered too far, unless one is equipped with a good knowledge of palaeography. I have availed myself but little of these various possible explanations, but besides those mentioned above, there were some graphical interchanges, which were so self-evident that they needed no proof. I have already referred to:

20. *rava* — *kha*

Ravaṇa — *Khaṇa*. [रव ख]

Another graphical interchange is possible:

21. *n* — *l* [न ल], and e.g., in Bengal script!]

Bhalandana — *Bhanandana* ¹³⁵).

22. *sva* — *kha* [स ख]

(See P. W. sub voce *khala*:) *svaladā* — *khaladā*.

And what possibilities do not the variants;

23. *Uśaṅgu* [उषङ्ग] *Uśadgu* [उषद्ग].

open up for the confusing of *ṅg* and *dg*!

In conclusion may still be mentioned the interchanging of *a* and *i* in names pointed out by Bloch ¹³⁶).

Historicity.

That the bearers of many of the names collected here have really been historical personages, with the exception of inscription names, is in many cases highly improbable. It is least unlikely in the genealogies ¹³⁷), although Pargiter rightly remarks: "the historical sense being lacking, the difference between reality and mythology became obliterated. So history was mythologized" ¹³⁸).

In its bearing on Vedic tradition the Vedic Index says ¹³⁹): "The evidence is occasionally insufficient to show whether the name represents an actual historical personage: a demon or a mythical hero or priest may be meant". This is very evident in a number of beings mentioned in the Vedas, whom P. W. calls "demons", but who are now generally regarded as tribe-leaders, who opposed the invading Aryans ¹⁴⁰).

Oldenberg speaks of the "Pseudo-tradition of the Anukramani", but considers the pravara-lists much more reliable ¹⁴¹). He thinks that the eight ṛṣis even in Vedic times belong to a mythical period.

Zimmer is of opinion that the singular forms such as *Bhṛgu* and *Aṅgiras* have been reconstructed from the plural-forms later on ¹⁴²). In this case, then, they are not names of persons, let alone names of historical personages. In this way the figure of *Kaśyapa* would have gained in significance by the likeness of his name to that of *Prajāpati*.

Pargiter places great confidence in epical-puranic tradition, but according to Oldenberg the poets of the great epics could not have had any real knowledge of the ancient Vedic figures ¹⁴³). Occasionally the Vedic Index also carries on a controversy against Pargiter's great confidence in tradition ¹⁴⁴).

The puranic descriptions of the Kaliyuga are, in spite of their profetic form, descriptions of a fairly recent past and as such are, on the whole, undoubtedly trustworthy. But older names i.e. names from older periods are often withheld from our field of vision by euhemeristic influences ¹⁴⁵).

On the other hand there is a humanizing tendency with respect to mythical figures ¹⁴⁶).

Neither is it certain, without more ado, whether, for instance in the case of *Droṇa* the name is not to be accounted for from the history of the personage concerned, or the reverse, the history from the name.

It will have happened a time or two that one's second or nick-name will have been used ¹⁴⁷).

From the above it will be pretty evident that but a very restricted number of the names collected will have been borne by historical personages. In spite of this, however, the names as such have retained their value: historical and non-historical names do not allow, by any manner of means, of any distinction being made. They are all true Sanscrit names ¹⁴⁸).

A detailed reference to the sources will only be given where necessary.

The abbreviations have already been given with the references.

In general, the references are taken from Whitney's Roots, viz.:

V. = Vedic.

G. = Grammatical.

E. = Epic.

P. = Puranic.

I. = Inscriptions.

A plus sign (+) has been added when a name is still met with after a certain period.

Names having a patronymic form are indicated by a preceding p., the metronymic by a m.

Names of women are indicated by a preceding f.

NAMES.

Classification of the names of persons according to the meaning of the names as a whole or according to their principal element. 149)

I. NAMES CONTAINING ELEMENTS IN CONNECTION WITH RELIGION AND IDEAS ABOUT WORLD AND LIFE.

1. Names of gods, nakṣatras, stars, words having a bearing on ritual.

A. GODS AND DEMONS (THEOPHORIC NAMES). 150)

Agni: 151)

Agni V +.

Agnitejas P.

p. Āgnidevi V.

Agnibāhu P.

Agnibhū V.

Agnimitra P.

Agnivarcas P.

Agnivārṇa E +.

Agnivāyu P.

Agniveśa G.

p. Āgniveśāyana V.

p. Āgniveśi V.

p. Āgniveśya V.

Agniśarman G.

p. Āgniśarmāyana V.

Agniṣṭoma P. 152)

Agnistambha V.

Agnisvāmin I.

Abhyagni V. 153)

Kṛtāgni P.

Brhadagni V +.

Other names of Agni:

Atithi:

Atithi G +.

Arciṣmant:

f. Arciṣmatī E +.

Dahana:

p. Aupadahani V.

Pavamāna:

Pavamāna P.

Pāvaka:

Pāvaka V.

Bharata:

Bharata V +.

Yajñabāhu:

Yajñabāhu P.

Vitihotra:

Vitihotra E +.

Vibhāvasu:

Vibhāvasu E.

Vaiśvānara:

Vaiśvānara E.

p. Vaiśvānari V.

Śikhāvant:

Śikhāvant E +.

To these must also be added:

Idhmajihva P.

Idhmavāha V.

Jamadagni V +. ¹⁵⁴⁾

Names relating to Agni as: ¹⁵⁵⁾

Chagalaga I. ¹⁵⁶⁾

Apsaras: ¹⁵⁷⁾

f. Alambuṣā E +.

f. Menakā E +.

f. Ghṛtāci E +.

Arjuna (as Nara): ¹⁵⁸⁾

Nara G +.

Naradatta I.

Naravarman I.

Narānta P.

Aryaman:

Aryamadatta G.

with the hypocoristica: ¹⁵⁹⁾

Aryamika G.

Aryamiya G.

Aryamila G.

Indra:

Indrakauśika V.

Indradamana E.

Indradāsa P.

Indradyumna V +.

Indrapālita P.

Indrapramati P. ¹⁶⁰⁾

Indrapramada V.

Indrabhū V.

Indravarman E.

Indraśarman G.

Indrasena E +.

f. Indrasenā E +.

Indrastambha V.

Indrahū G.

Indrātithi V.

Indrābha E.

Indrota (= Indra-ūta) V +.

Other names of Indra:

Ajātaśatru:

Ajātaśatru V +.

Ajāta P. ¹⁶¹⁾

Mahendra:

Mahendra P +.

Meghavāhana:

Meghavāhana E.

Meghayāti P.

Vāsava:

f. Vāsavadattā G.

Śakra:

Śakrajit P.

Śakradeva E.

To these also belongs:

Kakutstha E +. ¹⁶²⁾

Indra's vajra:

Vajra V +.

f. Vajrajvālā E.

Vajradatta E.

Vajranābha P.

Vajramitra P.

Vajraśirṣa E.

Indra's śamba:

p. Śāmba E. ¹⁶³⁾

Śambapāla I.

Indra's horse:

Uccaiṣravas V +.

Uṣas:

f. Uṣā P.

also:

Vasāti E.

Kāma:

Kāma G.

f. Kāmā E.

Kāmaviddha G.

Other names of Kāma:

Anaṅga:

p. Ānaṅgi V.

Grtsa:

Grtsamada V +.

Pradyumna:

Pradyumna G +.

And his wife Prīti:

f. Prīti P.

K u b e r a :

Kubera V +.

as Naravāhana:

Naravāhanadatta I.

K ṛ ṣ ṇ a : 164)

Kṛṣṇa V +.

Kṛṣṇadatta V.

Kṛṣṇadhṛti V.

Kṛṣṇarāja I.

Kṛṣṇarāta V.

Kṛṣṇātreyā V +.

G a ṅ g ā :

Gaṅga I.

Gaṅginas V.

p. Gāṅgāyana V.

p. Gāṅgeya V.

G a ṇ e ś a :

as Gaṇapati:

Gaṇapati G.

Gaṇapatināga I.

as Lambodara:

Lambodara P.

C a n d r a : 165)

Candra P.

p. Cāndrāyaṇa V.

Candraketu E +.

Candragupta P +.

Candradeva E.

Candrabhānu P.

Candravarman E +.

Candrāvaloka P.

Candraśrī P.

Candrasena E.

Candrodaya E.

p. Cāndramasa V.

Dāmacandra E.

Nṛcandra P.

Vasucandra E.

Śatacandra E.

Sucandra E +.

Suraśmicandra I.

Other names of Candra

Kalāvant:

f. Kalāvati P.

Darśa:

Darśa P.

Pūrṇamāsa:

Pūrṇamāsa P.

Śaśin:

Śaśigupta P.

Sudhāsū:

Sudhāsūka P.

Himagū:

p. Haimagava V.

T a k ṣ a ṇ,

as Viśvakarman:

Viśvakarman V.

D u r g ā :

Durga G +.

Durgā as

Ambā:

f. Ambā E.

Ambikā:

f. Ambikā G +.

Kumārī:

f. Kumārī E.

f. Kumārikā G.

Gauri:

f. Gauri P.

Caṇḍā:

Caṇḍa G +.

Prabhāvatī:

f. Prabhāvatī E.

Madirā:

f. Madirā E +.

Dyaus:

Divodāsa V +.

Divya P.

Bṛhaddiva V.

Naraka:

Naraka P.

Nāga's:

Nāgadatta E +.

Nāgabhaṭṭa I.

Nāgaśarman I.

Nāgasimha I.

Nāgasena P +.

Śisunāga P.

To which may also be added:

Ajagaradāsa I.

Arbuda V.

Ahi P.

Ahicumbaka G.

Bhujaṅgadāsa I.

Śayu V.

Sarpamālin E.

f. Sarparājñī V.

Sarpi V. ¹⁶⁶)

Nārada:

Nārada E +.

Nāradin E.

Parjanya:

Parjanya P.

Puruṣa:

Puruṣaprabhu P.

as Sahasrapad:

Sahasrapad E.

as Nārāyaṇa:

Nārāyaṇa V +.

Brahman:

Bṛhadbrahman E.

Brahmakṛta G.

Brahmadatta V +.

Brahmabali P.

Brahmamitra G +.

Brahmarāta P.

Brahmavṛddhi V.

Brahmastambha V.

as Sanātana:

Sanātana V +.

as Svayambhū:

Svayambhūdeva I.

To which also belongs:

Brahmadaṇḍa P.

Haṃsa as animal of Brahman:

Haṃsa E +.

Haṃsaka G +.

f. Haṃsi E.

Bhaga:

Bhagadatta E +.

f. Bhagalā G.

The Maruts:

Marutta V +. ¹⁶⁷)

Marud-eva P.

p. Māruta V.

as Udavāha:

p. Audavāhi V.

The Mātaraḥ: ¹⁶⁸)

Mātrceta I.

Mātrtula I.

Mātrdāsa I.
Mātrviṣṇu I.
Mātrśarman I.
Mātrśiva I.

Śrīdāman P.
f. Śrīdevā P.
Śrībhānu P.

Mātariśvan : 169)
Mātariśvan V.

Varuṇa :
p. Vāruṇi V.
Varuṇaśarman I.

Mitra :
Mitra G +.
p. or m. Maitreya V +. 170)
f. Maitreyī V.
Mitradēva E.
Mitrabhānu E.
Mitrabhū V +.
Mitrabhūti V.
Mitravarcaś V.
Mitravarman E.
Mitrāsena E.
Mitrāsvāmin I.
Mitrātīthi V.

Vāyu :
Vāyuka G.
Vāyucakra E.
Vāyujvāla E.
Vāyudatta G.
Vāyubala E.
Vāyumaṇḍala E.
Vāyurakṣita I.
Vāyuretaś E.
Vāyustambha V.
Vāyuhana E.
To which also belong:
Anila P.
Vātaki G.

The Yakṣa's :
Yakṣa E.
Yakṣadatta I.

Viṣṇu :
Devaviṣṇu I.
Dhanyaviṣṇu I.
Mātrviṣṇu I.
Viṣṇu G +.
Viṣṇugopa I.
Viṣṇutrāta I.
Viṣṇudāsa I.
Viṣṇudeva I.
Viṣṇupālitaḥṭṭa I.
Viṣṇuyaśaś P.
Viṣṇurakṣita I.
Viṣṇuvardhana I.
Viṣṇuvṛddha V +.
Viṣṇusiṃha I.
Viṣṇusena I.
Viṣṇustambha V.

Yama :
Yama P.
Yamadūta V +.
Yamastambha V.
To which belong:
Kālānala P.
p. Kālāyani P.
Daṇḍapāṇi P.

Lakṣmī :
f. Lakṣmīvati I.
as Mahādevī:
Mahādevideva I.
as Śrī:
Śrīdharavarman I.

Of the many avatāras and
by-names of Viṣṇu the follow-
ing are met with in names:

Acyuta:

Acyuta I.

Ananta:

Ananta P.

f. Anantā E.

Anantaka P.

Anantavarman I.

Upendra:

Upendradatta G.

Keśava:

Keśava I.

Gopati and Gopa:

f. Gopajālā P.

Gopati E.

Gopavana V.

Gopasvāmin I.

Gopāḍhya I.

Goparāja I.

Govinda:

Govinda I.

Govindagupta I.

Govindasvāmin I.

Janārdana:

Janārdana P.

Triakakud:

Triakakud P.

Dāmodara:

Dāmodara I.

Nanda:

Nanda E +.

f. Nandā E.

Nandaka E.

Nandana P +.

Padmanābha:

Padmanābha E.

Baladeva (Bala, Balabhadra,

Balarāma, Saṃkarṣaṇa,

Halāyudha): ¹⁷¹⁾

Bala E +.

p. Bāla G.

f.p. Bālā G.

f. Balā P.

Baladeva E +.

Balabandhu E +.

Balabhadra P.

Balavardhana E.

Balavarman I.

Saṃkarṣaṇa E.

Halāyudha P.

Bahurūpa:

Bahurūpa P.

Bharṭṛ:

Bhaṭṭi I.

Bhaṭṭiśūra I.

Bhaṭṭisoma I.

Bhūti:

Bhūti P.

Bhūtinanda P.

Mahidhara (Mahidhra):

Mahidhara E.

Mahidhraka E.

Yajñapati:

Yajñapati G.

Rantideva:

Rantideva E +.

Rāma: ¹⁷²⁾

f. Rāmadevī I.

Rāmacandra P.

Varāha: ¹⁷³⁾

Varāha E.

Varāhadāsa I.

Varāhadinna I. ¹⁷⁴⁾

Vāsu:

Vāsu I.

Vāsula I.

Vikuṇṭha:

Vikuṇṭhana E.

p. Vaikuṇṭha P.

Viṣvaksena:

Viṣvaksena V +. 175)

Viśvāvasu:

Viśvāvasu E +.

Vṛṣa:

Vṛṣavarman E.

Svāmin:

Svāmidatta I.

Svāmidāsa I.

Svāmibhaṭa I.

Hari:

Hari E.

Haritrāta I.

Harimedhas E.

Harivarman I.

Hariścandra E +.

Hariṣeṇa G +.

Haryavana P.

And these too:

Garuḍa:

Garuḍa P.

Pannagāri P.

Suparṇa E.

Cakra: 176)

Cakra G.

Cakraka E.

Cakradeva E.

Cakradhanus E.

Cakrapālita I.

Vetāla:

p. Vaitāla P.

p. Vaitālaki P.

Śiva:

Śiva G +.

f. Śivā E.

p. Śaiva (?) V.

Śivagupta I.

Śivadatta P.

Śivadāsa I.

Śivamegha I.

Śivaśrī P.

Śivaskandha P.

Śivasvāti P.

Śivāku G.

p. Śaivapathi V. 177)

And many by-names of Śiva:

Abhaya:

Abhaya E +.

Abhayajāta V.

Abhayada P.

Abhayadatta I.

Acala:

Acala E +.

Acalavarman I.

Īśāna:

Īśānavarman I.

Īśvara:

Īśvara E +.

Īśvaradāsa I.

Īśvaravarman I.

Īśvarasena P.

Uṣaṅgu:

Uṣaṅgu E.

Gopāli:

Gopāli V. 178)

Paśupati:

Paśupati G +.

p. Pāśupata I.

Bhava:

Bhava E +.

p. Bhāvaka P.

Bhavatrāta V.

Bhavasvāmin I.

Mahādeva:

Mahādeva I.

Maheśvara:

Maheśvaranāga I.

Rudra:

f. Rudrā P.

p. Raudra E.

Rudradāman I.

Rudradeva I.
 Rudradhara I.
 Rudrabhūti V +.
 f. Rudramati I.
 Rudraśarman I.
 Rudrasena E.
 Rudrasoma I.
 Rudrila I.
 Lambana:
 Lambana P.
 Vāma:
 Vāma E +.
 Vāmaka P.
 Virabhadra:
 Virabhadra E.
 Vṛṣadhvaja:
 Vṛṣadhvaja E.
 Śaṅkara:
 Śaṅkara P.
 Śaṅkaragaṇa I.
 Śaṅkarasiṃha I.
 Śarva:
 Śarva P.
 Śarvadatta V +.
 Śarvanāga I.
 Śarvanātha I.
 Śarvavarman I.
 Śarvasvāmin I.
 Śāśvata:
 Śāśvata P.
 Sthāṇu:
 Sthānudatta I.
 Hara:
 Hara E.
 Śiva's club:
 Khaṭvāṅga E +.
 Śiva's bull:
 Nandin:
 Nandin I.
 f. Nandini P.
 Nandivardhana E +.

Śiva's servants (gaṇa):
 Gaṇa G +, 179)
 Ṣaṣṭhi:
 Ṣaṣṭhidatta I.
 Sarasvati:
 f. Sarasvatī P.
 m. Sārasvata E +.
 as Śrutadevī:
 f. Śrutadevā P.
 Sindhu:
 Sindhuka P.
 Sindhuksīt V.
 Sindhuvīrya P.
 Sindhudvīpa E +.
 Sūrya:
 Sūryadatta E +.
 Sūryabhāsa E.
 Sūryavarman E +.
 Sūryastambha V.
 Many other names of Sūrya:
 Arka:
 Arka G +.
 p. Ārkāyaṇa V.
 Arkaja E.
 Āditya:
 Āditya I.
 Ādityavarman I.
 Divākara:
 Divākara P.
 Divākaradatta I.
 Divākarasvāmin I.
 Dhanvantari:
 Dhanvantari V +.
 Pradyotana:
 Pradyotana P.
 Prabhākara:
 Prabhākara P +.

Bhānu:

Bhānu E +.

Bhānugupta I.

f. Bhānuguptā I.

Bhānudatta E.

Bhānudeva E.

Bhānumant V +.

f. Bhānumatī E.

Bhānumitra P.

Bhānuratha P.

Bhānusena E.

Bhāskara:

Bhāskara V +.

Bhāskaradatta I.

Ravi:

Ravi E.

Ravikīrti I.

Ravidatta I.

Raviśānti I.

Virocana:

Virocana E +.

Viśvānara:

Viśvānara G.

Savitar:

f. Sāvitrī E +.

The waggoner Aruṇa:

Aruṇa V +.

The sun-steed Etaśa:

Etaśa V +.

Under this group may also be arranged:

✓ Udayana P. 180)

Udayasena I. 181)

Rāhula P. 182)

Bimbisāra P. 183)

Mihiravarman I. 184)

Skanda:

Skanda G +.

Skandagupta I.

Skandapāla I.

Skandabhāta I.

Skandasvāti P.

Other names of Skanda:

Kumāra: 185)

Kumāragupta P +.

Kumāradeva I.

f. Kumāradevī I.

Kumāraśānti I.

Kumārasena I.

Kumārīlapatika I.

Guha:

Guha V +.

Guhasena I.

The following names bear a more general relation towards gods and demons:

Aja:

Ajabandhu G.

Amṛta:

Amṛta P.

f. Amṛtā E.

Asura:

p. Āsuri V.

p. Āsurāyaṇa V.

p. Āsurāyaṇi E.

Ṛta:

Ṛtabhāga V +.

Ṛteyu E +.

Gandharva:

Gandharvāyaṇa V.

Deva:

Deva P +.

Devaka V +.

Devaki V.

f. Devakī E +.

m. Devakīputra V.
 Devakṣattrā P.
 Devaja P.
 p. Daivati G.
 Devātara G.
 Devataras V.
 Devatarasa V.
 Devatājīti P.
 Devadatta P.
 Devadarśa P.
 Devadyumna P.
 Devanāga I.
 Devabhāṭṭāraka I.
 Devabhāga V +.
 Devabhūti P.
 Devabhṛāj E.
 Devamata E.
 p. Daivamati V.
 p. Daivamatya V.
 Devamitra G +.
 Devamīḍha E.
 Devamīḍhuṣa P.
 Devayajña G.
 Devayāta V.
 f. Devayānī E +.
 Devarakṣita P.
 Devaratha G.
 Devarāta V +.
 Devala V +.
 Devavant V +.
 Devavarman P.
 Devavāta V.
 Devaśarman E +.
 Devaśravas V +.
 Devaśravasa V.
 Devasthāna E.
 p. Daivasthāni V +.
 Devasvāmin I.
 Devahavya E.
 Devahū G.
 Devahotra E.

Devāḍhya I.
 Devātithi V +.
 Devādhīpa E.
 Devānika P.
 Devāpi V +.
 Devarāja E.
 Devāvṛdha E +.
 p. Daivāvṛdha V.
 Devāśva V.
 Devāhvaya E.
 Devika G.
 f. Devikā P.
 Ugradeva (Ugrā°) V.
 Upadeva P.
 f. Upadevā P.
 f. Upadevī P.
 f. Dhṛtadevā P.
 f. Māyādevī P.
 Vāmadeva V +.
 Sahadeva V +.
 f. Sahadevā P.
 Sudeva V +.
 f. Sudevā E.
 f. Sudevalā V.

Nṛcakṣus : 186)
 Nṛcakṣus P.

Parameṣṭhin :
 Parameṣṭhin E +.

Pitaraḥ :
 Pitṛka G.
 Pitṛdatta G.
 Pitṛvartin P.

Bhagavant (Śiva or Viṣṇu):
 Bhagavaddoṣa I.
 p. Bhāgavata P.

Bhūta :
 Bhūta G +.
 Bhūtananda P.
 Bhūtaśarman E.

Bhūri:

Bhūri V +.

Vasu:

Vasu V +.

Vasudatta I.

Vasudeva E +.

p. Vāsudeva G.

Vasudharman E.

Vasumitra E.

Vasurāta P.

Vasurocis V.

Vibhu:

Vibhu E +.

Vibhudatta I.

Sudhā (Nectar):

Sudhāvant G.

Sura:

Sura V.

p. Saurakāyaṇa V.

Surakṛt E.

Surākṣara V.

Śambhu: 187)

Śambhu V +.

Śambhuyayya I.

The general ideas of "given"
and "servant" come in here too:

Atidatta P. 188)

Trāta V +.

Datta V +.

f. Dattā G.

Dattātreyā E. 189)

Diṣṭa P. 190)

Sudatta V +.

p. Saudāsa E +.

Sudeṣṇa P.

f. Sudeṣṇā E.

Suparidatta G.

to which belong the

hypocoristica:

Supari G.

Suparika G.

Supariya G.

Suparila G.

Also the following names, to
wind up with, can be explained
mythologically:

p. Nāṣṭrāyaṇa V.

Bappasvāmin I. 191)

Bhīmavarman I.

Sampāti E +. 192)

B. STARS AND PLANETS, NAKṢATRAS.

Many names of stars and
planets occur in the names of
persons:

Āṅgāra:

Āṅgāra E.

Āṅgaraka E.

Āṅgarasetu P.

as Maṅgala:

p. Māṅgala V.

p. Māṅgali V.

Arundhati:

f. Arundhati E +.

Aṣādhā:

Aṣādha V.

Aṣādhi V.

p. Āṣādha V +.

p. Āṣādhi V.

Uttānapāda:

Uttānapāda P.

Ketu : 193)

Ketu V +.

Ketumāla P.

Ketuvarman E.

Ketuśrṅga E.

Tāra ka :

Tārakāya V.

p. Tārakāyaṇa V.

Dhruva :

Dhruva E +.

f. Dhruvakā G.

Dhruvadatta I.

f. Dhruvadevi I.

Dhruvaśarman I.

Dhruvasena I.

Bahula :

Bahula E +.

f. Bahulā P.

p. Bāhulaki V.

p. Bāhuli E.

Budha :

Budha V +. 194)

Budhagupta I.

p. Baudhāyana V +.

m. Baudhīputra V.

p. Baudhya V +.

Bṛhaspati :

Bṛhaspati V +. 195)

Bṛhaspatika G.

Bṛhaspatigupta V.

Bṛhaspatidatta G.

as Cāru:

Cāru P.

Cārugupta P.

Cārudharman P.

f. Cārumatī P.

Cāruvinda P.

Bhadracāru P.

Śukra :

Śukra V +.

as Śveta: 196)

Śveta E +.

Śvetiya V.

as Bhṛgu:

p. Bhārgava P.

Bhṛgubhūmi P.

Manda :

Mandapāla E +.

Names connected with
Nakṣatras:

Abhijit :

Abhijit G +.

p. Ābhijita V.

Ārdra :

Ārdra P.

Ādraka P.

Citrā :

Citra V +.

Citraka E +.

Citrānātha P.

Citravarman E.

p. Caitreya V.

Jyeṣṭhā :

Jyeṣṭha E.

Punarvasū :

Punarvasu P +.

Puṣya :

Puṣya P.

p. Pauṣya E.

p. Pauṣyi V.

Puṣyagupta I.

Proṣṭhapadā :

Proṣṭhapāda V.

Phalgunī or Phalgū :

Phalgudatta (Phāl°) I. 197)

Mūla:
Mūlaka P.
Mūladeva G +.

Revati:
f. Revati G +.

Rohiṇī:
Rohiṇa G.
f. Rohiṇī G +.
p. Rauhiṇa V.
p. Rauhiṇya V.
as Śakaṭa:
Śakaṭa G.
p. Śakaṭāyana V.

Viśākhā:
p.f. Vaiśākhī P.
as Rādhā:

Rādhā V.
Rādhika P.
f. Rādhā P.

Śravaṇa:
Śravaṇadatta V.

Śraviṣṭhā:
p. Śrāviṣṭhāyana V.

Svāti:
Svāti P.
Svātikarṇa P.
Svātiṣeṇa P.
Svātisvāmin I.
Śivasvāti P. 198)

In general:
Sunakṣatra P.

C. RITUAL.

a. *Sacrificial Acts:*

Atirātra:
Atirātra P.

Adhvāra:
Adhvāra G.

Iḍā:
Ilin P. 199)
f. Ilinī P.

Uddhava:
Uddhava E +.

Cityā:
Sahasracitya E.

Bali:
Bali G +.
p. Bāleya V.
Balivāka E.

Medha:
Medha P.
Medhātithi V +.

Medhya V.
Aśvamedha V.
Aśvamedhaja P.
Aśvamedhadatta E +.

Yajña:
Yajña G +.
Yajñakṛta P.
Yajñavacas V.
Yajñavalka V +. 200)
Yajñavāha V.
Yajñaśrī P.
Yajñasena V.
Yajnastambha V.
Yajñahotra P.
Yajñeṣu V. 201)
p. Yājñātura V.
Kṛtayajña P.
Dīrghayajña E.
p. Daivayajñi G.
Satyayajña V.

Suyajñā V +.
f. Suyajñā E.

Yājñā:
Upayāja E. 202)
Yāja E.

Valaka:
Valaka P.

Vitarāṇa:
p. Vaitarāṇa V.

Samkṛti:
Samkṛti V +.

Samdhya:
Sandhyāputra I.

Soma: 203)
śrutasoma P.
Soma V +.
Somaka V +.
Somakīrti E.
Somatrāta I.
Somadakṣa V.
Somadatta E +.
Somavāha V.
Somaśuṣma V.
Somaśravas E.
Somastambha V.
Somāpa V.
Somāpi P.
Somila I.

Among which may also be included:

Vanaspati P.
Savana E.
Sutaṅgama G.

b. *The Persons performing the Sacrifice: 205)*

Agnīdhra:
Agnīdhra P.
Āgnīdhra P.
Indha G. 206)

Sutaṅbhara V.
Sutasoma E.

Havis:
Havirdhāman E.
Haviṣkṛt V.
Haviṣmant V +.
f. Haviṣmatī E.
Haviṣyanda E. 204)
Haviṣhravas E.
Satyahavis V.
Suhavis V +.

Havya:
Vihavya E.
Vītahavya V +.
Vṛṣṭihavya V.
p. Sātyahavya V.

Huta:
Puruhuta P.

Hotra:
Hotravāhana E.
Hotrāpaci V.
Anuhotra P.
Puruhotra P.
Śunahotra V +.
Suhotra E +.
Veṇuhotra P.

Homa:
Vasuhoma E +.

Homya:
Apsuhomya E.

In general:
Prājya G (pra + ājya).
Suyaṣṭavya P.

Chandoga:
p. Chāndogi V.
Nepa:
Nepātithi V.

Purohita:
f. Purohitikā G. 207)

Sutvan:
Sutvan V.

Sunvant:
Sunvant P.

Suhotṛ:
Suhotṛ E +.

c. *The material for the Sacrifice:*

Camasa:
Camasa G.
Camasin G.

Caru:
Sarvacaru V.

Darbha:
Darbha V +.
Darbhaka P.
Darbhi(n) E.
p. Dārbhāyaṇa V.
p. Dārbhi V +.

Diśya:
Diśya V.

Pavitra:
Pavitra G.
Pavitrāpāṇi E.

Piñjūla:
Piñjūla G. (?) 208)
Piñjūlaka G.

Piṇḍa:
Piṇḍa G.
f. Piṇḍi G.

p. Sthaulapiṇḍi V.

Barhis:
Uttānabarhis P.
Prācīnabarhis E +.
Barhin E.

Madhu:
Madhu G +.
p. Mādhava I.
p.f. Mādhavī E.
Madhuka V.
Madhu(c)chanda(s) V +.
Madhunandi P.
Madhuruha P.
Madhuścut V.
Madhuṣyanda E. 209)

Yūpa:
Śatayūpa E.
Śilāyūpa E.
Śvetayūpi V.

Sthaṇḍila:
Sthaṇḍileyu E +.

Havirdhāna:
Havirdhāna P.

d. *The Liturgy:*

Rc:
Rcika E +.
Rceyu E +. 210)

Nigada:
Nigada V.

Nigama:
p. Naigama P.
Pārtha:
Pārthin V.
Puruṇītha:
Puruṇītha V.

Prastāva:
Prastāva P.

Yajus:
Suyajus E.

Mantra:
Brhanmantra E.

Sāman:
Brhatsāman V.
Viśvasāman V.

2. Metaphysical Ideas in their bearing on human life
(karman, tapas, dharma, vrata, yoga, saṁsāra, samādhi).

Karman:
Ariṣṭakarman P.
f. Karmavati P.
Karmaśreṣṭha P.
Cārukarman P.
Pṛthukarman P.
Brhatkarman P.
Bhūtakarman E.
Sarvakarman E.
Sukarman E +.

Tapas:
Tapana E.
Tapasvin P.
Tapodyuti P.
Tapodhana P.
Tapodhṛti P.
Taponitya V.
Tapomūrti P.
Tapomūla P.
Taporati P.
Pratāpa E.
Sutapas P.
p. Tāpasa V +.

Dharma:
Kṛtadharma P.
Citradharman E.
Dharma P. 211)
Dharmaketu P.
Dharmakṣetra P.
Dharmadoṣa I.
Dharmadhṛk P.

Dharmadhvaja P.
Dharmanetra E +.
Dharmapāla E.
Dharmabhṛt P.
Dharmaratha P.
f. Dharmavati P.
Dharmavṛddha P.
Dharmavyādha E.
Dharmasārathi P.
Dharmasūtra P.
Dharmin P.
f. Dharminī G.
Dharmeyu E +.
Dharmya G.
p. Dhārmyāyaṇa V.
Varadharmin P.
Sarvadarman P.
Sudharman E +.
f. Sudharmā E.

Vrata:
Kṛtavrata P.
Dṛḍhavrata E.
Dhṛtavrata P.
Viravrata P.
Vrateyu P.
Śucivrata E.
Satyavrata E +.
Suvrata V +.
Stutyavrata P.

Yoga:
Yoga E.

Prācinayoga G.
 m. Prācīnayogiputra V.
 p. Prācīnayogya V.
 Prayoga V.
 Samādhi:
 Samādhi P.

Saṃsāra-ideas possibly form
 a basis to:
 Durvimocana E.
 Pramuca E.
 Svarjit V. (?)
 Svaryāti E. ²¹²)

II. NAMES CONTAINING HOMINISTIC ELEMENTS.

1. The Body and Parts of the Body.

A. IN GENERAL.

Limbs:

Āṅga V +. ²¹³)
 Kaṇḍarika E.
 Gātra P.
 Gātravant P.
 Caturaṅga P. (?)
 Pratyāṅga E.
 Vṛṣaparvan E +.
 Samaṅga E.

Mahant E +.
 Mahātreya V.
 Mahānta P.
 f. Mahī V.
 p. Raukṣaka V.
 p. Raukṣāyaṇa V.
 Vikāṭa E.
 Vipula E +. ²¹⁸)
 Vipulasvant P.
 Vipṛthu E +.
 Viśāla G +.

Size:

Āṇīva G. ²¹⁴)
 p. Āṇīveya V.
 p. Ānurohati G. ²¹⁵)
 Unmata P.
 Uru (Ūrū) P.
 Ullāṇa P.
 Ūrdhvaga P. ²¹⁶)
 Kilāta G.
 Kṛśa V +.
 Kṣudraka P. ²¹⁷)
 Tanu G +.
 Dirgha E.
 p. Pārīṇaddheya V.
 Pivara P.
 f. Pivarī P.
 Pṛthu V +.
 p. Pārthava G.
 Prāṃśu P.
 Brhanta E.

f. Viśālā E.
 p.f. Vaiśālīnī P.
 p.f. Vaiśālī P.
 p. Vaiśāleya V.
 Viśāladatta G.
 p. Vārtta E.
 p. Vārṣṇa V.
 p. Vārṣṇivṛddha V.
 p. Vārṣṇeya V +.
 p. Vārṣṇya V.
 Śita E.
 Śūna E. ²¹⁹)
 Saṃhanana E +.
 (f.) Sutanu E +.
 Supravṛddha E.
 f. Surohikā G.
 f. Surohitikā G.
 Sthūla G.

Sthūra V +.
 p. Sthaurya V.
 Hrasva V. 220)
 External beauty,
 lustre,
 beautiful figure,
 wholeness,
 and the contrary:

- Akṛtavraṇa E +. 221)
 Atibhānu P.
 Anabhimlāta V +. 222)
 p. Ānabhimlāta V.
 f. Anibhā P.
 Anvagbhānu P.
 Amitābha P.
 Ariṣṭa P.
 Avikṣit E +. 223)
 p. Āvikṣiti V.
 Avikṣit P.
 p. Āvikṣita P.
 Aṣṭāvakra E +. 224)
 f. Ahalyā V +.
 Ahina P.
 Ahinas V.
 Ākṛti E.
 p. Ārcika P. 225)
 Kalyāṇa V.
 f. Kalyāṇī G.
 Cārucitra E.
 Cārudeha P.
 Citrāṅga E.
 Triśoka V.
 Diptimant P.
 Dṛḍharuci P.
 Dyutāna V.
 Dyutimant E +.
 Dyumant P.
 Dyotana V.
 Dhṛṣṭadyumna E.
 Prakāśa E.

- Pratibhānu P.
 Prabhānu P. -
 Bṛhaddyumna E.
 Bṛhadbhānu P.
 Bṛhadbhāsa E.
 p. Bhāgavitti V +.
 Bhadradeha P.
 Bharga G +.
 p. Bhārgāyana V.
 Bhṛgu V +.
 Bhūridyumna V +.
 Bhrājiṣṭha P.
 Rukṣa G.
 Rukṣaka V.
 (f.) Ruci E.
 Rūpiṇa E.
 Rūpya G.
 f. Rocanā P.
 Rocamāna E +.
 f. Vapuṣṭamā E.
 Vapuṣmant P.
 f. Vapuṣmatī P.
 Varāṅga P.
 f. Varāṅgī E.
 p. Vaikali V.
 Vikāsa G.
 Vicitra E +.
 Vidyutprabhu E.
 Vibhrāja P.
 Virāja E.
 Virūpa V +.
 p. Vairūpa V.
 Vīradyumna V +.
 Vṛddhadyumna V.
 Śakandhi G.
 Śatadyumna V +.
 Śucanti V. 226)
 Śuci V +.
 p. Śauca V.
 Śubha G +.
 f. Śubhā E. 227)

- f. Śubhāṅgī E.
- Śubhra G +.
- p. Śaubhreya V +.
- Śrīmant E.
- p. Sāṅkāśya E.
- Sammita P.
- p. Sāmmitika G.
- Sanatsujāta E.
- Sarasa P.
- Sukumāra E +.
- Sukumāraka P.
- f. Sukumārī E.
- p. Saukṛti V.
- Sucitra E.
- Sudarśa E.
- Sudarśana E +.
- f. Sudarśanā E.
- Sudīti V.
- Sudyumna V +.
- p. Saudyumni V.
- f. Sundarī E +.
- Supratima E.
- Supratika E +.
- Suprabha P.
- f. Suprabhā E +.
- Subudhya (?) V.
- Subhadra P.
- f. Subhadrā P.
- Subhānu P.
- Subhāsa P.
- Subhraj E.
- f. Surasā P.
- f. Suruci P.
- Surūpa V.
- Surocana P.
- Suvarṇābha E.
- f. Suśobhanā E +.
- f. Svayamprabhā E.
- Svarṇara V. ²²⁸)

Strength:

- Akṣiṇa E.
- Atibala E.
- Apratimaujas P.
- Abala P.
- Asamaujas P.
- Uttamaujas E.
- Ūrja V +.
- Ūrjayant V.
- Ūrjayoni E.
- Ūrjavaha (°vāha) P.
- f. Ūrjasvati P.
- Ūrjāyana V.
- Kṛtavīrya E.
- p. Kārtavīrya P.
- Kṛtaujas P.
- Glāva V. ²²⁹)
- Jātūṣṭhira V.
- Nirāmaya E.
- Pākasthāman V.
- Prabala P.
- f. Balandharā E +.
- Balin P.
- Balīna P. ²³⁰)
- p. Bāladhi E.
- Bṛhadbala E +.
- Bhīmabala E.
- Bhūribala E.
- Mahābala P.
- Mahaujas E.
- Viśvavayas V.
- p. Vaiḍava V.
- Śakta E +.
- Sabala P.
- Subala E +.
- p. Saubala V.

Complexion:

- p. Āryaśveta G.
- Kṛṣṇasundara G.
- Dhūmravarṇa P.

- Prdākusānu V. 231)
 f. Raṅgavati P.
 Śyāmātreya V. 232)
 Śvetātreyā V. 233)
 p. Saurāṅgi V.
 Suvarṇa E +.
 f. Suvarṇā E.
 Harivarṇa V.

Haryaṅga P.
 Hemacandra E +.
 Hemavarṇa E.

Sweat:

- p. Svaidāyana V.

Itch:

- p. Kāṇḍviya V. 234)

B. THE HEAD.

In general:

Gaurāśiras E.
 Cāruśirṣa E.
 Mahāśiras E.
 Śiras G.
 Śirṣin E.
 Suvarṇaśiras E.
 Sthūlaśiras E.

Face:

- Kūrcāmukha E. 235)
 f. Gaṇḍā E.
 Gardabhīmukha V.
 p. Gārdabhīmukha V.
 Gauramukha E.
 Dakṣiṇākāra V.
 Durmukha V +.
 p. Daurmukhi E.
 Dhūmrāṇika P.
 Pratika P.
 Sumukha E.

Eye, Eyebrows,

Eyesight:

- p. Āktākṣya V. 236)
 Anudṛṣṭi G.
 Andhaka E +.
 Andhakāraka P.
 Asra G. 237)
 Uṣṭrākṣa V.
 p. Aikādaśākṣa V.
 Kakudākṣa G.
 Kamalākṣa E.

Karakākṣa E.

- p. Kācākṣi V.

- p. Kāṇāyana V.

- p. Kaukākṣi V.

Kṣemadarśin E.

Khaninetra (Khanī°) E +.

Gavākṣa E.

Cakṣus P.

Citradarśana E. 238)

Citrākṣa E.

Tāmrajākṣa P.

Dīrghatamas V +. 239)

Dīrghalocana E.

Dṛḍhanetra E.

Dhūmrākṣa P.

Nimi E +. 240)

- p. Naimiśri G +.

Netra P.

Piṅgākṣi V.

Pr̥thulākṣa E +.

Pratidarśa (Prati°) V. 241)

Balākṣa E.

Bhrukuṇṭhasiṃha I.

- p. Bhrauveya G.

Madirākṣa E.

Mayūrākṣaka I.

Mahākṣa V.

- p. Māsūrākṣa V.

Mitākṣa V.

- f. Rājivalocanā V.

Lekhābhrū G.

Lokākṣa V + (?). ²⁴²)
 Laugākṣi P. ²⁴²)
 Lohitākṣa E.
 Vartanākṣa G.
 Virūpākṣa V +.
 Viśālākṣa E.
 Śatabalākṣa V.
 Śabalākṣa E.
 Śarkarākṣa G.
 p. Śarkarākṣa V.
 p. Śarkarākṣya V +.
 f. Śalākābhṛū G.
 f. Sutārā P.
 Sunetra E.
 Surūpākṣa V.
 Sulocana E.
 Sūryākṣa E.
 Sthūlākṣa E.
 Haryakṣa P.
 Hiranyākṣa V +.

 Ear, Hearing etc.:
 Kaṇva V +.
 Kaṇa G +.
 Kaṇaka G.
 Kaṇanirvāka E.
 Kaṇaśravas V +.
 Kharjurakarṇa G.
 Jatūkārṇa (Jātū°) V +.
 Tūṇakarṇa G. ²⁴³)
 Tṛṇakarṇa G.
 Duṣkarṇa E.
 Badhiraka G.
 f. Badhirakā G.
 Mayūrakarṇa G.
 Masurakarṇa (Masū°) G.
 p. Mahākarṇāyana V.
 Mahākarni E.
 p. Māṇḍakarṇi E.
 Vasukarṇa V.
 Vikarṇa E.

p. Vaikarṇa V.
 p. Vaikarni V +.
 Śaṅkukarṇa E.
 Śaśakarṇa V.
 Śvetakarṇa P.
 Suśrut G.
 Stanakarṇa V.
 Sthūṇakarṇa E. ²⁴⁴)
 f.p. Hārikarni V.

 Mouth, Position of the
 mouth:
 Koṭikāśya E.
 Jihmāśin G.
 Tuṇḍa E. ²⁴⁵)
 Mahāmukha E.
 Mūka V +.
 Vaḍavāmukha E.
 Vikaṭānana E.

 Voice:
 Akrośa E.
 Adhvānas V.
 p. Khāraṇādi V +. ²⁴⁶)
 Ghoṣa V +.
 Ghoṣavasū P.
 f. Ghoṣā V.
 Jalpa P.
 Dhvana G.
 Dhvanya V.
 Brhadgiri V.
 Śiñjāra V. ^{246a})
 Svāra G.

 Breath:
 Prāṇa P.
 p. Prāṇāhati G.
 Visri G.

 Saliva:
 p. Sthaulāṣṭhīvi V.

 Lips:
 Lamboṣṭha I.

Tongue:

Jihvāvant V.

Teeth:

Aṣṭadamṣṭra V.

p. Āyoda E. ²⁴⁷)

Karāladanta E.

Dantavaktra P. ²⁴⁸)

Dantavakra E. ²⁴⁹)

Dantāla V. ²⁵⁰)

Vakradanta E. ²⁵¹)

Sudamṣṭra P.

Sudanta G. ²⁵²)

p. Saudanti V.

Hiraṇyadant V.

Nose:

p. Āsināsi G.

Ṛjūnas V.

Vigra G. ²⁵³)

Jaw:

Vatsahanu P.

Hair (both of the head and of the body):

p. Ūrnāvant G.

Kaca E.

Kapikeśa V.

Kapotaroman E.

Karaśikhāṇḍa V.

Kuśāvarta P.

p. Kaiśika P.

f. Keśikī P.

Keśin V +.

f. Keśinī G +.

f. Guṇakeśi E.

Ghaṭotkaca E +. ²⁵⁴)

Cūḍa V.

p. Cauḍakāyana V.

f. Cūḍā G.

Cūḍāraka G.

f. Cūḍālā G.

Cūli E.

Jaṭilaka G.

f. Jaṭilā E.

Trijaṭa E.

Dīrgharoma E.

Pañcaśikha E +.

Puṇyakeśa V.

Pulasti V.

Pracīra P. ²⁵⁵)

Mahāroman E +.

Muñjakeśa E.

Romaśa P.

Romaharṣaṇa P.

Lomaka G.

Loman G.

p. Laumāyanya V.

Lomaśa E.

Lomaharṣaṇa E.

Varaśikha V.

Vālaśikha V.

p. Vāliśikhāyana V.

p. Vāleya V.

Viloman P.

Śaśaloman E.

f. Śikhā G.

Śikhaṇḍin V +.

Sukeśin V.

f. Sukeśi P.

Suvarṇaroman E +.

Susīma P.

Sthūlakeśa E.

p. Sthaulakeśi V.

Hiraṇyaroman (°loman) F

Hiraṇyastūpa V.

Hrasvaroman E +.

Beard:

Hariśmaśru E.

Forehead:

Prākṣṛṅgavant E.

C. THE UPPER PART OF THE BODY.

Neck :

- p. Aupajihvi V.
 Kalāśikaṇṭha G.
 p. Kāṇtheviddhi V +.
 p. Khāri(Khara)grīvi V.
 Gauragrīva G.
 p. Gaurigrīvi V.
 Piṇḍagrīva V.
 Vakṣogrīva E.
 Hayagrīva E.
 p. Hārigrīvi V.

Chest :

- Kūcavāra G.
 Kroḍa G.
 p. Krauḍāyana (?) V.
 p. Pārṣadvāṇa V.
 Vyūḍhoraska E.
 Suvakṣas G. 256)

Back :

- Gauraprṣṭha E.
 Ghr̥taprṣṭha P.
 Śitiprṣṭha V.

Hunch, etc.:

- Kakudmin P.
 Naikavakra P.
 Piṭaka G.
 Vakra E +.
 Vinata P.
 Saṃnateyu E +.

Side :

- Golāṅka G.
 Tāmrapakṣa P.
 f. Tāmrapakṣā P.
 Tāmrapakṣin P.
 Parśu V.
 Ruciparvan E.
 Supārśva E +.
 Supārśvaka P.

Heart :

- Hṛdika E +.
 p. Hārdikya E.
 p. Hārdikyatanaya E.
 Hṛdroga V.

D. THE ARMS.

Armpit :

- Kakṣa V.
 Kakṣasena E.
 Kakseyu E +.
 Śaitikakṣa G.

Arm :

- Ayobāhu E.
 Ayobhuja E.
 Upabāhu G.
 Ūrdhvabāhu E +.
 Kuṇi P. 257)
 p. Kaubāhya V.
 Dīrghabāhu E +.
 Pratibāhu P.

- Prabāhu E.
 Prabāhuka P.
 Bāhu G +.
 Bāhuka E +.
 Bāhuvant P.
 Bhadrabāhu P.
 Mahābāhu E.
 Śitibāhu V +.
 Subāhu E +.
 Hiraṇyabāhu V.

Hand :

- Karakarṣa E.
 Karandhama E +.
 p. Kāreya V.

- Khaṇḍapāṇi P.
Tala G.
f. Talā P.
Dṛḍhahasta E.
p. Pāṇini V.
f. Prthā E +.
p. Pārtha V.
Prasṛta P.

- Prasṛti P.
Yuddhamuṣṭi P.
p. Vaitala V.
Santa E.
Suhasta E.
Hiraṇyahasta V +.

Nail:
Nakhavant P.

E. THE LOWER PART OF THE BODY AND THE TRUNK.

- Trunk:
Kabandha V +.
Kabandhin V.
Abdomen, Belly:
Anūdara E. ²⁵⁸)
Udara V +.
p. Kāmbārodari V.
p. Kāmbalodari V.
Kukṣi E +.
f. Kukṣi P.
Kuṇḍajāṭhara E.
Kuṇḍodara V +.
Cārugarbha P.
p. Naitundi V. ²⁵⁹)
Bṛhadgarbha E.
Mahodara V +.
Vikukṣi E +.
Viśvagarbha P.

- Navel:
Unnābha P.
Kuśanābha E +.

- p. Traibali E.
Nābhi P.
Nābhigupta P.
Śaṅkhaṇa E +. ²⁶⁰)
Śaṅkhanābha P.
Sunābha E +.
Hiraṇyanābha V.

- Private Parts: ²⁶¹)
f. Vadhṛimati V.
Vṛṣaṇa P.
p. Sāpya V.

- Semen:
Ūrdhvaretas E.
Hiraṇyaretas P.

- Constipation:
Udāvarta E.

- Flatulence:
Vātavant V.
p. Vātāvata V.

F. THE LEGS.

- Thigh:
p. Aurva E +. ²⁶²)
Vyūḍhoru E.
Knee:
Ghatajānuka E. ²⁶³)
Jānu P.

- Jānujaṅgha E +.
Puruajānu P.
Mahajānu E.
Varajānuka E. ²⁶³)
Leg:
Kharījaṅgha G.

- Jaṅgha P.
f. Jaṅghā G.
Jaṅghābandhu E.
Jaṅghāri E. ²⁶⁴)
Tālaṅgha E +.
Dirghaṅgha V.
Pārṇaṅgha V.
Valguṅgha E.
Venūṅgha E.

Foot:

- Kalmāṣapāda E +. ²⁶⁵)
Kalmāṣāṅghri P. ²⁶⁵)
Padāti E.
Pāda G.
Pārṣṇa V.
Romapāda (L^o.) E +.
Vyāghrapād G.
Vyāghrapāda E.
p. Vaiyāghrapadya V.
Śaṅkhapada E.

Here are also names referring
to the manner of walking:

- Ajira V +.
Ugrayāyin E.
Kṛtavega E.
Kramajit E.
Khañjāra G. ²⁶⁶)
Khañjāla G. ²⁶⁶)
Khañjūla G. ²⁶⁶)
Khela V.
f. Ghūrṇikā E.
Tiraści V.
Tiryāñc V.
Nṛga E +.
f. Nṛgā P.
Pṛthuvega E.
Bhimavega E.
Bhīmavegarava E.
Bhuju V.
Vājaśravas V.
Vātavega E.
Vāyuvega E.
Śighraga E.
Sadaśvormi E.
Suvikrama P. ²⁶⁷)
Śrṇpāku G. ²⁶⁸)

2. Character.

Good, Virtuous,
Excellent:

- Anagha P. ²⁶⁹)
Anenas P.
Uttama E +.
Uttara E.
f. Uttarā E +.
p. Caukṣa V.
Para V +.
Parala G.
Pradhāna E.
Pravasū E +.
Bhavya P.
p. Māhaki V.
Vara P.

- f. Varā P.
Varayu E. ²⁷⁰)
Variṣṭha E.
Vareṇya G +.
Vasiṣṭha V +. ²⁷¹)
Vinaya P.
Vimala P.
f. Vimalā E.
Vṛndāraka E.
Śuddha P.
Śrāyasa V.
Sukṛti P.
Sukṛtya G.
Sujyeṣṭha P.
Sunīta P.

- (f.) Sunīti P.
 Sunītha V +.
 f. Sunīthā E.
 f. Suśilā P.

Bad :

- p. Kaukr̥tya V.

Fulfilling one's
 religious duties
 well : 272)

- Matavacas V.
 p. Vaidhasa V.
 Satyayajña V.
 Sudās(a) V +.
 Sumnayu V.
 Suśrama P.

Godless :

- Surāri E.

Honest, faithful,
 reliable : 273)

- Ahara P.
 p. Ārjava E +.
 R̥ju P.
 R̥judāsa P.
 R̥ta P.
 R̥tavāc P.
 R̥tāyus P.
 Evāvada V.
 Dr̥ḥasandha E.
 Dhruvasandhi E +.
 Nidhruva V.
 Nisātha E +.
 Satya E +.
 Satyaka V +.
 p. Sātyakāyana V.
 p. Sātyaki V.
 Satyakarṇa P.
 Satyakarman E +.
 Satyakāma V.
 p. Sātyakāma V.

- Satyamkāra G.
 Satyaketu P.
 Satyajit E +.
 Satyadeva E.
 Satyadharman E +.
 Satyadhṛta P.
 Satyadhṛti E +.
 Satyanetra P.
 Satyapāla E.
 f. Satyabhāmā E +.
 Satyaratha E +.
 f. Satyarathā P.
 Satyavacas V.
 f. Satyavati E +.
 Satyavant E +.
 Satyavarman E.
 Satyavāc E +.
 Satyaśravas V +.
 Satyaśri P.
 Satyasandha E.
 Satyasena E +.
 f. Satyā P.
 Satyādhivāka V.
 Satyāyu P.
 Satyāvan V.
 Satyeyu E +.
 Satyeṣu E.
 Susaṁdhi E +.
 Sthiraka V +.

Dishonest, unfaithful,
 unreliable :

- Abhipratāraṇa V.
 Abhipratārin V.
 Alīkayu V. 274)
 p. Kautīlya V.
 Chala P.
 Dambhodbhava E.
 Dīrghanītha V.
 Varpeyu P.
 Vitatha P.

Vrjinavant P.
Vrjinivānt E +.
Śaṭha V +.
Śaṭhamarśaṇa V.

Unfaithful in
marriage:

f. Kulatā G.
f. Bandhaki G.
m. Bāndhaki G.

Liberal:

Cārudeṣṇa E +.
Dāruka E.
Dhvasanti V. ²⁷⁵)
Dhvasra V.
Pṛthudāna P.
Preṇin V.
Bhoja G +.
Mahābhoja P.
Miḍhvas P.
Vasudāna E +.
Sadāprṇa V.
p. Saudānava V.
Sudāman G +.
Sudhāyuka G.
p. Saumuci V.
Surādhas V.

Selfish:

p. Kaubhoji V. ²⁷⁶)
f. Mamatā V.
p. Māmateyu V.

Modest:

Vinīta P.
Vinītātman E.
Śālina G.

Haughty:

Abhimāna P.
f. Mānini P.
p. Mānyamāna V.

Obedient, docile,
imitative, honouring:

Anupada G.
Anuyāyin E.
Anuloma G.
Anuvaktar V.
Anuvrata P.
Anuharant G.
Anuhrāda P.
Apratipa P.
Apratīpin P.
Uśant V.
Priyavrata V +.
Mānada E.
Vaśa V.
p. Vāśi V.
Vaśya P.
Vidaṇḍa E.
Śruṣa V.
Śruṣṭi V.
Saṃnati P.
Saṃnatimant P.
Supitrya V. ²⁷⁷)
f. Sulabhā E.
Sulābhin G.

Disobedient,
rebellious:

Aniruddha E +.
Aruddha P.
p. Kāṭhori V.
Pratiloma G.
Pratīpa V +.
p. Prātipīya V +. ²⁷⁸)
Supratīpa P.

Forgiving:

Aghamarśaṇa V +.
Prasanneyu P.

Cruel:

Āma P.

Gentle:

Akrūra V +.

Revengeful:

Ṛṇamcaya V.

Courageous,

impetuous,

steadfast in the fight:

Akampana E.

Adina P.

Abhimanyu E +.

Abhīru E.

Ahovīrya E. 279)

Uccairmanyu V.

Upamanyu V +.

p. Aupamanyava V.

Dhr̥ṣṭa P.

Dhr̥ṣṭi E.

Dhr̥ṣṇu E +.

Narya V.

Nr̥ṣad V.

Niṣprakampa P.

Parākrama E.

Pravira E +.

Bhaḍila G. 280)

Bhīmavikrama E.

Mahāvira E.

Mahāvīrya P.

Yudhāmanyu E.

Yudhiṣṭhira G +.

Yuyutsu E.

Yuyudhāna P.

Raṇadhr̥ṣṭa P.

Vikrama P.

Vikramaśīla P.

Vikramin E.

Vikrānta P.

Vicitravīrya E +.

Vīra E +.

Vīraka P.

p. Vairaki G.

Vīradyumna E.

Viradharman E.

Virabāhu E.

f. Virā E +.

Vīryacandra P.

Vīryasaha E.

Vṛṣaśuṣma V.

Śavas V.

Śaviṣṭha V.

Śāntabhaya E.

Śūra E +.

p. Śuṣmāyaṇa P. 281)

Siddhavīrya P.

Suvīra E +. 282)

f.p. Sauvīri P.

Feared, trembling:

Kampa E.

Kampana E.

Kātara G.

p. Cāyamāna V. 283)

Parāvṛt P.

Bhaya E.

Bhayamāna V.

Joyful, cheerful,
extravagant, in ecstasy,
pleasant, happy,
in blissful delight,
enjoying sensual
pleasures:

Adina P.

Aśoka G +.

Aśokavardhana P.

Ākriḍa P.

Ānanda P.

Upananda E +.

Upanandaka E.

Kadāmatta G.

Kṣaṇabhōjin E.

Gandhamāda P.

Durmada E +.

- Dr̥pta V.
- p. Nandāyaniya P.
Pramada P.
- f. Pramadvarā E. ²⁸⁴)
Pramoda P.
Pahrāda V.
Pahlāda E.
Madāgha G.
- p. Mādāghi V.
- f. Madālasā P.
- f. Madrā P.
Madraka E +.
Madraṇa V. ²⁸⁵)
Manoratha I.
Mahānanda P.
Mahānandin P.
- f. Mudāvati P.
Moda P.
Viśoka E.
Śatānanda E +.
Sananda P.
Sanandana E +.
Sukha G.
- f. Sunandā E +.
Saumanasya P.
Harṣa P.
Harṣakṛt P.
Harṣavardhana P.
- f. Harṣiguptā I.
- m. Hārṣteya G.
- Gloomy, joyless,
without pride:
Amahayya V.
Durmanas G.
Duṣpraharṣa E.
Vimada V.
- Capable, ardent,
energetic, determined,
devoted:
Acyut V.
Amitaujas G +.
- Ayāśya V.
- f. Asti E +.
Ābhūti V.
Ālamba E.
- m. Ālambīputra V.
- p. Ālambhāyana V.
Upaveśi V.
Uśij V.
Kalpa P.
Kṛtaśrama E.
- f. Kṛtvī P.
Tejeyu E.
Dakṣa V +.
- p. Dākṣāyaṇi V.
- p. Dākṣi V.
Dṛḍha E.
Dṛḍheyu E.
Dhṛti P.
Dhṛtipāla I.
Dhṛtimant P.
Dhṛtimitra I.
Dhṛtisvāmika I.
- p. Naidhruva V.
- p. Bhārmya P.
Bhūrtejas E. ²⁸⁶).
Mahātejas P.
Mahādhṛti P.
Yukta P.
Varcas E. ²⁸⁷)
Varcin V.
Śatatejas P.
Śamika G.
Śamika E +.
Śamivant G.
Saṃśita G.
- p. Śaketāyana V.
Sattva E.
Sudakṣa G.
Sudakṣiṇa V +.
Sudhṛti E +.
Suvarcas E +.

Inconstant,
changeable,
weak-willed, unfit:

- Adṛḍha E.
Kāpaṭu V. 288)
p. Kāpaṭava V.
Dābhya E.
Vikṛti P.

Slow:

- Akriya P.
Alasa G.
Cirakāri E.
Cirakārika E.
Cirakārin E.
Tandripāla P.
f. Mantharā E.
Laya E.
p. Śāyasthi V.

Kind, friendly,
devoted, affectionate,
beloved:

- Anurata P.
Anuruddha E.
Ārādhin P. 289)
Āsaṅga V.
Upāvi V. 290)
p. Aupāvi V.
Kamaka G.
p. Kāmakāyana V.
p. Kāmakāyanin V.
f. Kamadyū V.
Kāmuka G.
Kṣemaka E +.
Cāru P. 291)
Purumitra V +.
Prasannateyu P.
Priya V.
Priyaka G.
Priyaṅkara E.

- p. Bāhumitrāyaṇa V.
Bhajya P.
Mitrayu V +.
p. Maitravādi V.
Mitravid V.
Mitravinda V.
f. Mitravindā P.
Mitrasaha E +.
Mrdu G +.
Mrdura P.
Ramaṇaka P.
Ramya P. 292)

- f. Līlāvati P.
Vallabha E.
Vasumanas E.
Viśvāmitra V +. 293)
p. Vaitabhāvi V. 294)
Saṃgata P.
f. Saṃpriyā E.
Saṅga V.
Satyahita P.
Sucāru E +.
Sucitta V.
Subhaga E. 295)
Sumanas G +.
f. Sumanā E +.
p. Sumanāyana V. 296)
Sumitra V +.
f. Sumitrā E.
Suśāman V.
Sviṣṭa V. 297)
Hṛdya E.
Hṛtsvāśaya V.

Unkind, not devoted:

- Asaṅga P.
Kṣemadhūrti E +.
Durmitra P.
f. Durmitrā G.
Duḥśāsu V. 298)
f. Pradveṣi E.

Sympathetic,
entertaining
fellow-feeling:

Anukampaka E.

p. Āhimsi G.

p. Kāruṇi V.

Kṛpa V +.

f. Kṛpī E +.

Śaktiguṇaguru I.

Śacivānt V.

Śāka G.

p. Śākāyanya V.

Śākin G.

Patient, calm,
not irritable:

Akopa E.

Akrodhana E +.

p. Kṣāmyāyana V.

Kṣānta G +.

Kṣānti P.

Titikṣa G.

Titikṣu P.

p. Mārṣi P.

p. Mārṣanya V.

Mahotsaha E.

Sahiṣṇu P.

Wrathful:

Amarṣa P.

Amarṣaṇa P.

Kopavega E.

Krodhana E +.

p. Rauṣṭyāyana V. 299)

Furious, violent,
passionate,
unbridled, restless,
hurrying:

Kṛtakṣaṇa E.

Caṇḍakauśika E. 300)

Caṇḍabhārgava E. 301)

Taṇḍa G. 302)

p. Tāṇḍa V.

p. Tāṇḍya V +.

Taṇḍi V +.

Tāṇḍi V.

Tāṇḍin V.

Tarasvin V.

Tigma P.

Tugra V. 303)

Tuji V. 303)

Tuda G.

Dhuni V.

Pañcālacaṇḍa V. 304)

Purojava P.

Prkṣa V.

Pracaṇḍa P.

Pramāthin E.

p. Māksavya V.

Rabhasa P.

Raya P.

Lola P.

Vegavant P.

Samkṣobha I.

Of a wandering
disposition, unstable,
changeable,
fond of roaming about:

Abhyāvartin V.

f. Āṭiki V. 305)

Itant V.

f. Gocapalā P.

Capala G +.

Cara G.

p. Cārāyana V.

Caraka P.

Carīṣṇu P.

p. Caupayata G. 306)

Cyavana V +. 307)

Trkṣāka G. 308)

Trkṣi V. 308)

Pathin V.
 Pariplava P.
 Purupanthā V.
 Prapathin V.
 Vičārin V.
 Vidanvant V. 309)
 Vrajana E.

Desirous, passionate,
 ambitious:

- Uśanas V +. 310)
 Uśika P. 310)
 Gaveṣaṇa E +.
 Jigīṣu G.
 p. Jaigīṣavya E.
 Manasyu E +.
 Rajana V.
 p. Rājani V.
 Rajas P.
 Vanaka P.
 Vaneyu E +.
 Vena V +.
 p. Vainya V.

Free from desire,
 free from passion,
 restful, calm:

- Aniha P.
 Alolupa E.
 Kṣema E +.
 Kṣemaṅkara E.
 Kṣemadhanvan E +.
 Kṣemadharman P.
 Kṣemadhṛtvan V.
 Kṣemamūrti E.
 Kṣemavarman E.
 Kṣemavṛddhi G +.
 Kṣemaśarman E.
 Kṣemāri P.
 Kṣemi E.
 Tuṣṭa P.
 Tuṣṭimant P.

- Naciketas V. 311)
 p. Nāciketa E.
 Nirutsuka P.
 Nirvṛti P.
 Nirvṛticakṣus P.
 Praśama P.
 Viraja P. 312)
 Virajas E +.
 Virajā P.
 p. Vārddhakṣemi E. 313)
 Śama E.
 Śamin P.
 Śānta P.
 f. Śāntā E.
 Śānti V +.
 Sama E.
 p. Sāmyamani E.
 Susānti P.

Jesting, laughing:

- f. Cāruhāsini P. 314)
 Lamaka G +. 315)
 p. Lāmakāyana V.
 ? Lāḍi G. 316)

Conspicuous in
 speaking (talkative,
 glib-tongued, hoarse
 etc.):

- Kathājava P. 317)
 p. Kaujapa G.
 Kṛtavac E.
 Kohaḍa G.
 p. Kauhaḍa V.
 Kohala E.
 Tṛṣṭa V.
 Nivāku G. 318)
 Bahuvādin P.
 Mahānāda P.
 Ravāṇa G. 319)
 Rebha G.
 p. Raibhya E.

Rebhasūnu V.
 f. Lapitā E.
 p.f. Vacaknavi V.
 Vada G.
 Vāgindra E.
 Vāgmin G +.
 Vādānya E.
 Vāvadūka G.
 Virāṭa E +. ³²⁰)
 Virāvin E.
 Śūṣa V.
 Saṃkrandana P.
 Sadaḥsuvak E. ³²¹)
 p. Sāvacasa V. ³²²)
 Sahasravāc E.
 Suvāc E.

Worthy,
 out of the ordinary,
 noble:

Arha G.
 Asamāti V. ³²³)
 Mahāmanas P.
 Yajata V.
 p. Saujāta V.

Formidable, fearful,
 feared:

Atri V +.
 Ghora V +.
 Bhayaṅkara E.
 Bhayada V +.
 Bhīta G.
 Bhīma V +.
 Bhiṣma E +.
 Bhiṣmaka E +.
 Mārkāyaṇa V. ³²⁴)
 Raudrakarman E.
 f. Subhīmā P.

Attentive:
 Naikadrś E.
 Viśvamanas V.

Giving hope,
 answering to
 expectations,
 bestowing blessing on,
 favouring:

Āpyāyana P. ³²⁵)
 Āśāvaha E.
 Duritakṣaya P.
 Pathya P.
 Parāyaṇa P.
 Bhāvayavya V.
 Mahāsa P.
 f. Yaśodā E +.
 Śaṃtanu V.
 Śāntanu E. ³²⁶)
 p. Sāmbharāyaṇa V.
 Sarvakāma P.
 Sukhodaya P.

O minous:
 Dhvasan V. (?)
 Akaśāpa G.

Solitary:
 Ekadyū V.
 Ekayāvan V.
 Svanaya V.

Soon offended,
 touchy:
 p. Vaimatāyana V.

Greedy,
 gastronomical:
 Bahvāśin E.
 p. Māṇḍalekhi V.
 Maṇḍavit V.

3. Knowledge and intelligence.

Learned in general:

- Paṇḍita E.
- Paṇḍitaka E.
- p. Pauruṣiṣṭi V.
- Bhājana G.
- Vipra P.
- f. Śikṣitā G.

Learned in
śruti and smṛti:

- Triveda V.
- Prāśnīputra V.
- Mahāpurāṇa E.
- Viśrutavant P.
- Veda E.
- Vedadarśa P.
- Vedabāhu P.
- f. Vedavatī E.
- Vedaśira P.
- Vedaśiras E.
- Vedaśrī P.
- Vedasparśa P.
- Vyāsa V +. 327)
- Śrutavid V.
- p. Śrutarṣi V.
- f. Śrutāvatī E.
- Śrotriya V.

Sensible, wise etc.:

Kratu "Intellectual power":

- Kratujit V.
- Kratumant P.
- Kratuvid V.
- f. Pūtakratā V. 328)
- Pūtakratu V.
- Sukratu E.

Citti "Intelligence" and
paronyms:

- Kṛtacetas E.
- Cikita V +. 329)

- p. Caikitāneya V.
- Cikitsita G.
- Cekita G.
- Cekitāna E +. 330)
- Pracetas E +.
- Vipaścīt V +.
- Vipracitta V. 331)
- Sucetas E +.

Dhī "Thought":

- Dhimant E +.
- Dhira V.
- f. Puramdhi V.
- Ruciradhī P.

Prajña "Sensible":

- Dīrghaprajña E.

Buddhi "Insight" and paronyms:

- Urubuddhi P.
- Pratibodha (Prati°) V +.
- m. Prātibodhiputra V. 332)
- Buddhikāra G.
- Bodha V +.
- p. Baudhāyana V +. 333)
- Bodhya E +.
- Vibudha E +.

Mati "Thought":

- Matidatta I.
- Matināra E +.
- Matimant E.
- Matila I.
- Mahāmati P.
- Sumati E +. 334)

p. Saumatya V.

Manas "Mind":

- Bṛhanmanas E +.
- Manas G.
- Manasa V.
- Manasvin P.
- f. Manasvinī P.
- Manojava E +.
- Mānasa P.

Medhā "Intelligence":

Nṛmedha(s) V.

Medhādhṛti P.

Medhāvin E +.

? Sumedha V. 335)

Sumedhas P.

Yātu "Magic":

Śatayātu V.

Vidā "Knowledge", and
paronyms:

Vida V +.

p. Vaida V.

Vidabhṛt G.

p. Vaidabhṛta V.

m. Vaidabhṛtīputra V.

Vidura P +.

Vindu G.

Vivitsu E.

Viśvavedin P.

And further a number of names
having reference to shrewdness
and intelligence:

Aligu G.

Avikalpana E. (?)

Avimatta G.

Kṛtin E +.

Tattvadarśa P.

Tikṣṇa G.

Nirmoha P.

Paṭu G.

Patumitra P.

Mandhātṛ (Mān°) V +.

Vayuna P.

Vicakṣaṇa V.

Vitarka E.

Vidagdha V +. 336)

Sutikṣṇa E.

Sunaya P.

Sumantra V +.

f. Suśravā E.

Svarūpa P. 337)

Foolish, silly,
confused, forgetful:

Kupīñjala G.

Jaḍa G.

Tamas E +.

Durbuddhi P.

Mahābālya V.

Mārgamarṣi E. 338)

Mūḍha V +.

Vaidheya P.

Vimati G.

4. Power.

Powerful, elevated,
high,
granting protection:

Abhibhū E.

p. Āmbhi V. 339)

Āśrāvya E. (?)

Indana I. 340)

Ugra G +.

f. Upamā V.

Kuruvaśa P. 341)

Gopi V.

Jyāyān V.

Tura V.

Duḥśāsana E.

Nātha I.

Nāya V.

Nitha E.

Paribhu V.

Pālin P.

Prabhāva P.

Prabhu E.

Bhūmipāla E.

Mahasvant P.

Mahāśakti P.

- Rāṣṭrapāla P.
 f. Rāṣṭrapāli P.
 Lakṣmaṇa E +. ³⁴²⁾
 p. Lākṣmaṇi V.
 p. Lākṣmaṇeya V.
 p. Lakṣmaṇya V.
 f. Lakṣmaṇā P.
 Vibhūti E +.
 Vivardhana E.
 Viśaṃpa G.
 p. Vaiśampāyana V +.
 Viśvadhāra P.
 Viśvavarman I.
 Viśvaśarman P.
 Viśagaṇa V.
 p. Sātyamugri V.
 Sabhānara P.
 Sabhāpati G +.
 Sarvaga E +.
 Sarvatraga P.
 Sumahābala E.
 Suvibhu P.
 Suśarman G +.

Rulers, powers that be,
 magnates, rule etc.:

- Ādirāja E.
 Uttānapāla P.
 Urukṣaya P. ³⁴³⁾
 Kṣetropekṣa P.
 Grāmarakṣa G.
 Daṇḍa V +.
 Daṇḍaka P.
 p. Dāṇḍaki V.
 Daṇḍagrāha G.
 Daṇḍadhara E.
 Daṇḍadhāra E.
 Daṇḍapa G.
 Daṇḍaśarman P.
 Daṇḍasena E +.
 Daṇḍin G +.

- Dr̥ghakṣatra E.
 Dhṛtarājā G.
 Dhṛtarāṣṭra V +.
 Navagrāma V.
 Pattanādhipati E.
 Parikṣit (Pari^o) V +.
 Palligupta V.
 Pārthiva V.
 Pratikṣatra P.
 Bahubhūmi P.
 Br̥hatkṣatra E +.
 Br̥hatkṣetra P.
 Bha(ṭ)ārka I.
 Mahābhauṃa E +.
 Rājala G.
 Rājastambha V.
 p. Rājastambhi V.
 f. Rājādhidevi P.
 f. Rājñi P.
 Rājyavardhana P.
 Rājyila I.
 Rāṣṭravardhana E +.
 Rāṣṭrādhideva P.
 Vatsabhūmi P.
 Vṛddhakṣatra E. ³⁴⁴⁾
 Saptapāla E. ³⁴⁵⁾
 Samrāj P.
 p. Sārvabhauma E +.
 Sukṣatra E +.
 Sukṣetra P.
 p. Saudhātaki G.
 Sudhāman P.
 Subhūmi P.
 Sumaṇḍala E.
 Surāṣṭra E.
 Svarāṣṭra P.
 p. Svāyava V.

A r m y : ³⁴⁶⁾

- Anikavidāraṇa E.
 Ayutanāyin E +.

Kāriṣeṇa G.
 Gajāṇika E.
 Jayāṇika E.
 Dahrasena I.
 Putrasena V.
 Prṥthiviṣeṇa I.
 Prṥthuṣeṇa P.
 Prasena E +.
 Balāṇika E.
 Brḥatsena E +.
 f. Brḥatsenā E.
 Bhadrāśreṇya P.
 Bhadrāsena V +.
 Bhīmasena V +. ³⁴⁷)
 p. Bhāimasena V.
 Bhūriṣeṇa P.
 Vatsavyūha P.
 f. Vāhini E.
 Viśvaksena P.
 Virāsena E +.
 Virāsenadantika I.
 Vṛṣasena E +.
 Śatapati G.
 Śatāṇika V +.
 Śūrāvira V.
 Śūrasena E +.
 Śrutasena V +.
 Śrutāṇika E.
 Śreṇimant E.
 Sarvasena G.
 p. Sārvaseni V +.
 Sahasrāṇika P.
 Siṃhasena E.
 Senāni E.
 Senāpati E.

E n e m y :

Ajitaśatru E.
 Anamitra P.
 Apratiratha V +.
 Amitra G.

Amitrajit P.
 Amitratapana V.
 Ayutajit (Ayutā°) P.
 Arimḍama V.
 Arikṣipā P.
 Arijit P. ³⁴⁸)
 Ariṇjaya P.
 Arimardana P.
 Arimejaya V +.
 Ariha E +. ³⁴⁹)
 Kṣatrahan E.
 Janamejaya V +.
 Jaritāri E +.
 Jitāri E.
 Trasadasyu V +. ³⁵⁰)
 Dasyavevṛka V.
 Dasyavesaha V. ³⁵¹)
 Nagnajit V +.
 Nārmara V. ³⁵²)
 Niramitra E +.
 Nivṛttaśatru P.
 Nrpañjaya P.
 Parakrāthin E.
 Parahan E.
 Pratipakṣa P.
 Pratiratha P.
 Ripu P.
 Ripuñjaya P.
 Śatajit P.
 Śatrughātin E.
 Śatrughna E +.
 Śatrujit P.
 Śatruñjaya E.
 Śatrumardana P.
 Śatrusaha E.
 Śyāmajayanta V.
 Śyāmasujayanta V.
 Sahasrajit E +.

Battle, victory, spoil:
 Ajaya P.

Ajita E +.
 Adhrṣṭa P.
 Adhrigu V.
 Anādhṛṣṭi E +.
 Anādhṛṣya E.
 Anānata V.
 Aparājita E +.
 Arṇa V.
 Aśmaratha V +.
 Ānarta P.
 Ābhāradvāja V.
 Ujjayana E.
 Kindama E.
 Kṛtañjaya P.
 Krathana E.
 Kṣatrañjaya E.
 Jaya E +.
 Jayaka V.
 Jayadāman I.
 Jayadeva I.
 Jayadharman E.
 Jayanātha I.
 Jayanta V +.
 m. Jāyantiputra V.
 Jayapriya E.
 Jayabhaṭ(ṭ)a I.
 Jayarāta E.
 Jayavarman I.
 Jayasvāmin I.
 f. Jayasvāmini I.
 Jaitra E +.
 f. Jitavati E.
 Jitvan V.
 Jiṣṇu E.
 Jiṣṇukarman E.
 Jaimini E +. 353)
 p. Jaimineya P.
 Jyāmagha P.
 Tūrvayāṇa V.
 Dabhīti V. 354)
 Dama E +.

Damaghoṣa P. 355)
 Damana E +.
 f. Damayanti E +.
 Durādhara E. 356)
 Durāsada E.
 Durgama P.
 Durgaha V +.
 Durjaya E.
 Durdama P.
 Durdhara E.
 Durdharṣa E.
 Durdharṣaṇa E.
 Durmarṣaṇa E.
 Duryodhana E +.
 Durvigāha E.
 Durviṣaha E.
 Duṣṭaritu V.
 Duṣparājaya E.
 Duṣpradharṣa E.
 Duṣpradharṣaṇa E.
 Duḥsaha E.
 Drḍhacyut V.
 Dvimiḍha P.
 Dhanañjaya V +.
 Nagaramardin G.
 Nirāmarda E.
 Parāśara V +.
 m. Pārāśariputra V.
 Purajit P.
 Purañjaya E +.
 Purujit E +.
 Purumiḍha V +.
 Puruhanman V.
 Prthujaya P.
 Pratiharṭṭ P.
 p. Prādhvaṃsana V.
 Prabhañjana E +.
 Prasenajit V. 357)
 Prākāramardin G.
 Balāhaka E. 358)
 Bibhradvāja V. 359)

Bhaṅgakāra E.
 Bhaṅgaśravas V.
 Bhaṅgāsvana E.
 Bharadvāja V +. ³⁶⁰)
 Bhūmiñjaya E.
 Bheda V.
 Mumucu E. ³⁶¹)
 Yāmana V.
 Yuddha P.
 Yudhājī E.
 p. Rāṇāyana G.
 p. Rāṇāyani G.
 p. Rāṇāyaniya P.
 p. Rāṇi V +.
 Raṇañjaya P.
 Raṇavanya P. ³⁶²)
 Rathamṭara G. ³⁶³)
 f. Rathamṭari E.
 Rathavara P. ³⁶⁴)
 Rāyovāja V.
 Rutha P. ³⁶⁵)
 Ruma V. ³⁶⁶)
 Rodha G.
 Labdhalakṣa E.
 Vāja G.
 p. Vājāyana V.
 p. Vāji V.
 p. Vājya V.
 Vājabandhu V.
 p. Vājaratnāyana V.
 Vājavata G.
 p. Vājasaneya V +.
 Vigāhana E.

Vijaya E +.
 f. Vijayā E +.
 Vimarda P.
 Viśvajit P.
 Viśvaṃtara V.
 Viśvasaha P.
 Saṃgamana V.
 Saṃgamasipha I.
 Saṃmardana P.
 Saṃyāti E +.
 Saṅgrāmajit E +.
 Sañjaya E +.
 Satrājī E +.
 p. Sātrājita V.
 p. Sātrāsāha V.
 Sanadvāja P.
 Samara P.
 Samitiñjaya E.
 Saha E +.
 Sudurjaya E.
 Sumiḍha V +.
 Senajit P. ³⁶⁷)
 Senājī E.

Vanquished,
 unprotected, subject:
 f. Apālā V.
 Abhibhūta P.
 Dānta E +.
 Nami V. ³⁶⁸)
 Nighna P.
 Pālita P.
 Sahya E.

5. Glory and prosperity.

Glory:
 Atināman P.
 Abhināmin P.
 Āśrāvya E. (?)
 Uktha G +.
 p. Aukthya V.

Ucatha G.
 Ucathya V. ³⁶⁹)
 p. Aucathya V.
 Ugraśravas E.
 Utathya E. ³⁶⁹)
 Upamaśravas V.

Upastuta V.
 Uruśravas V.
 Kālakirti E.
 Kirtimant E +.
 Kirtirāta E +. ³⁷⁰⁾
 Kirtivarman E.
 Kuruśravaṇa V.
 Kṣemakirti E.
 Cāruyaśas E +.
 Cāruśravas E +.
 Cuñcu P. ³⁷¹⁾
 Janaśruta V.
 Jñātala G.
 Turaśravas V.
 Dirghaśravas V.
 p. Daureśravasa V.
 p. Daureśruta V.
 Pṛthukirti P.
 Pṛthuyaśas P.
 Pṛthuśravas V +.
 Pratiśravas E.
 Pratīta P.
 Praśasta V.
 Praśuśruka E +. ³⁷²⁾
 Bṛhaduktha V +. ³⁷³⁾
 Bṛkatkirti E.
 Bhūriśravas E +.
 Mahita G.
 f. Māriṣā P. ³⁷⁴⁾
 Yaśastrāta I.
 Yaśasvin V.
 f. Yaśodevi P.
 Yaśodhara E +.
 f. Yaśodharā E +.
 Yaśodharman I.
 Yaśonandi P.
 Yaśorāta I.
 Yaśovara E.
 Yaśovardhana I.
 Rājaśravas P.
 Vasuśruta V.

Vipūjana V.
 Viviktanāman P.
 Viśravaṇa G.
 Viśravas G +.
 Viśruta P.
 Śravas E.
 Śruta P. ³⁷⁵⁾
 p. Śrautāyana V.
 Śrutakarman E +.
 Śrutakirti E +.
 Śrutañjaya P.
 Śrutaśravas E +.
 Śrutānta E.
 Śrutāyu(s) E +.
 Śrutāyudha E.
 Śruti E +.
 Śrutivarman E.
 Saṁśravas V.
 Sagara E +.
 Satyaśravas V +.
 Sanaśruta V.
 Sāmaśravas V.
 p. Sāmaśravasa V.
 Sukirti V.
 Sunāman G +.
 f. Sunāmni P.
 Supratīta V.
 Sumantu V +.
 Suśravas V.
 Suśruta E +. ³⁷⁶⁾
 m. Sauśromateya V.
 Sustuta P.
 (f.) Suyaśas P.
 p. Sauviśravasa V.
 Stutya V.
 p. Haitanāmana V.

 I n f a m o u s :
 Kunāman G.
 p. Kaunāmi V.
 Bhaṇḍita G.

Nameless, unnamed:

Anabhihita G. 377)

Fortunate, prosperous,
thriving:

Atyamhas V. 378)

Atyarāti V.

Anuvinda E +.

Rddhi P.

Nariṣyant(a) E +. 379)

Pūrṇotsaṅga P.

f. Prāpti E +.

p. Bhākṣi V.

Bhajamāna P.

Bhajin P.

Bhadra E +.

f. Bhadrā E +.

Bhadraṇa V. 380)

Bhadravinda P.

Bhadraśarman G.

Bhāguri V +. 381)

Bhogaka G.

Bhogin P.

Mahodaya E.

Vasukṣaya V.

Vasumant E +.

Vinda E +.

Viśvavāra V.

Vyaṣṭi V.

Śaṃmad V.

Śaṃyu V.

Śarmin E.

f. Śarmiṣṭhā E +.

Sāti V.

Siddhārtha E.

Svayambhoja P.

Svastyā V.

Svastyātreya E.

Unfortunate, poor:

Apajagdha G. (?)

p. Kāṣṭareṣi V. 382)

Duṣkanta E.

p. Bāhuvṛkta V.

Riṣṭa E.

Vihata G.

6. Birth, life and death.

a. Birth.

Time of birth:

Amāvāsya V.

Aṣṭaka V +.

Iṣa V +. 383)

Griṣma G.

Durvirocana E.

Nidāgha G +.

Pūrvatithi V.

Pūrvāhṇaka G.

Pratithi V.

Pradoṣaka G.

Prātarahna V.

Madhyamdaya P.

p. Mādhyamdaya V.

p. Mādhyamdayāyana V.

Vatsara P.

Śiśira P.

p. Śaiśiri P.

p. Śaiśireya V +.

Śukla E +.

Samdhi G.

All sorts of condition
attending birth: 384)

f. Amalajā P.

Ānandaja V.

Jāta V +.

p. Jātāyana G.

Tandrija P. 385)

Divijāta P.

- p. Bhāyajātya V.
- Sambhūta P.
- Sambhūti P. 386)
- Svāgata P.

Here may also be added:

- Udbhava E.
- Kālapatha E.
- Sambhava P.

b. Life and duration of life.

Relating to life in general:

- Acutāyus E.
- Ajaras P.
- Amāyus P.
- Ayutāyus P.
- Avyaya P.
- Asumati P.
- Āyu(s) V +.
- Upajīva V.
- Jīva G. 387)
- Jīvani V.
- Jīvanta G.
- Jīvala V +.
- Jīvita I.

- Dirghāyus E.
- Dr̥ḍhāyu(s) E. 388)
- Niyatāyus E.
- Bhauvāyana V.
- Viśvāyu(s) E +.
- Śatāyus E +.

m. Sām̐jivīputra V.

The various ages:

Child, at a tender age:

- p. Kaumāravatya V.
- Kuruvatsa P.
- Taruṇa V +.
- Dirghavātsya V. 389)
- Nava P.
- f. Navā P.

- p. Nāvya G.
- Navaka V.
- Bālaka P.
- Vatsa V +. 390)
- Vatsaka P.
- Vatsanapāt V.
- Vatsabālaka P.
- Vatsabhaṭṭi I.

- p. Vātsi V.
- m. Vātsiputra V.
- p. Vātsya V +.
- p. Vātsyāyana V.
- Śīsu V +.

Girl:

- f. Sukanyā V +.

Young man:

- p. Mārya V.

Woman:

- f. Menā V +.
- f. Menakā V.

Man:

- p. Paum̐sāyana V.

Old, Stricken in years:

- Jaramāṇa G.
- p. Jāramāṇya (?) V.
- Jarās E +.
- Jarvara V. 391)
- Vṛddha G.
- f. Vṛddhakanyā E.
- Vṛddhagārgya E.
- Vṛddhaśarman E +.
- Śaradvant V +.
- p. Śāradvata V.
- p. Śāradvatāyana V +.
- Sana E +.
- Sanaka V +.
- Sthavira V.

c. Dead:

Antaka P.

Antakadhṛti V.

Antāyus P.

Mṛtyu P.

Māṛtyuṃjaya V.

Viśri G.

7. Mankind.

Manu:

Manuga G.

Manutantu V.

p. Mānutantavya V.

Man: 392)

Jana V +. 393)

p. Jānāyana V.

Janaka V +.

p. Jānaki E.

Jantu E +.

Jantuka G.

Puluṣa V. 394)

p. Pauluṣi V.

Sujantu P.

8. Race, social position, caste.

Descent in general:

(p.) Akuli (Ā°) V.

Kulya P.

p. Kaulāyana V.

Dhautamūlaka E +. 395)

Mahākula G.

Sujāta E +.

f. Sujātā E +.

Subhava E +.

Suvaṃśa P.

Kimkara G.

Kimkala G. 396)

Kimdāsa G.

Dāsa G.

Dāsaka G +.

Dāsamitra G.

f. Dāsi G.

Mahidāsa V.

Śākadāsa V.

p. Hāstidāsi V.

The Kuru generation:

Kuruvaṃśa P.

Social rank in general:

p. Traivarna V.

Vijāti P.

Savarṇa P.

f. Savarṇā P.

p. Sāvarṇa E.

p. Sāvarṇi V +.

Aryan:

Aryala V.

Āryaśaiśava P.

Of the four main ranks we find but these:

Brāhmaṇa:

Brahmiṣṭha P.

Kṣatriya:

Kṣatra V +.

Kṣatradeva E.

Kṣatradharman E +.

Kṣatravṛddha P.

Kṣatraujas P.

Śūdra:

p. Śaudreya V.

f. Śūdrā P.

Non-Aryan, barbarian, slave:

m. Śūdrāputra V +.

Śūdraka G +.

Further there are the following general-social names:	p. Sāvayasa V.
Neighbour:	Stranger:
Nahuṣa V +.	p. Bāhyaki V.
Pratīveśya V.	Outcast:
Comrade:	Parāvṛj V.

9. Natural relationship.

Relationship in general:	Sutañjaya E.
Kṛtabandhu E.	Sūti E.
Dvibandhu V.	Mother:
Nābhānediṣṭha V +.	f. Ambā E.
Purujāti P.	f. Ambikā G +.
Bandhu G.	Sāmba G +. 400)
Bandhupālita P.	Son:
Bandhumant P.	Abhijñāta P. 401)
Bandhumitra I.	Udvaha E.
Bandhuvarman I.	Aurasa G.
Śūnyabandhu P.	Putra P.
Sāpiṇḍana (?) V.	Sūnu V +.
Subandhu V +.	
Posterity, having children:	The relationship of children:
Kumāravant V.	Anuṣṛṣṭi G. 402)
Tantu G. 397)	p. Aupara V.
Navatantu E.	Antajana G.
Puruja P. 398)	f. Kaniṣṭhā G.
Prajāti P.	Punardatta V.
Prajāvant V.	Pūrva P. 403)
f. Prajāvati P.	Pūrvapālin E.
p. Bāṣkiha V. 399)	f. Madhyamā G.
Bālin P.	p. Mādhyameya V.
Śataprasūti P.	Śūnyapāla E. 404)
Śiśunandi P.	Sahaja E.

10. Professions and callings.

Priest etc.:	Singer etc.:
Viprajana V.	Gāthi(n) V.
Hotraka P.	Gādhi(n) E +. 405)
	Jaratkāru E.

p. Jāratkāra V.
Vandana V.
Vandin E.
Sāmastomin V.

Muni etc.:
Devamuni V.
Mahāmuni P.
Muni G +.
p. Mauna V.
Yati V +.

Guru:
Gaṇin G.
Bṛhadguru E.

Poet:
p. Ārṣi V.
Kavi V +.
p. Kāvya G +.

Actor or Reciter:
Kathaka G.

Physician:
Bhīṣaj G.
Bhīṣṇaja G.

Juggler:
Avāta V +.

Ploughman:
Kṛṣi V.
Kṛṣibala E.
Sukṛṣa P.

Sower:
p. Baijavāpa V.
p. Baijavāpāyana V.
p. Baijavāpi V +.

Tree-planter:
Drumada E. 406)

Winnowers:
Śūrpaṇāya G.

p. Śaurpaṇāyā V.
Shepherd:
f. Gopikā G.

Tender of asses:
Kharapa G.

Tender of elephants:
Kareṇupāla V +.

Milker:
Duduha P.

Huntsman, fowler etc.:
Tivāla I. 407)
Pāśin E.

p. Pauñjīṣṭhi (?) V.
Vyādha E.

To this group may also be
added:

Villager:
Grāmya G.
p. Grāmyāyana V.

Carpenter, architect:
Takṣa E +.
Takṣaka V +.
Takṣan V +.
Vaḍabhikāra G.
Vardhaki I.

Smith:
Karmāra G.
p. Kārmārya G.

Potter:
p. Kaumbhakāri G.
Kulāla P.

Painter:
Ālekhana V +. 408)
f. Citralekhā P.

Weaver:
p. Vāyata V.

Sugar-boiler:

Khaṇḍika V.

p. Khāṇḍika V +.

p. Khāṇḍikya P.

Guide:

Pathikāra G.

p. Pāthikārya V.

Ferryman:

Pāra P.

Revottaras V. 409)

Sampāra P.

Watchman, keeper,
protector, minder:

f. Dvārapāli G.

Paṭaccarahantṛ E.

Pāyu V.

Pālaka P.

Pratihāra P.

Pramataka E.

Pramati E +.

Śiśupāla V +.

Charioteer:

Sūta E.

p. Sauti V.

Servant:

Cāruveśa E +.

Dattabhāṭa I.

Priyabhṛtya E.

Warrior:

Yudhājīva V.

p. Yaudheya E +.

f. Yaudheyī P.

Satvan E.

Satvata (Sā°) P.

Robber:

Glucuka G.

Gambler:

Kitava G.

p. Kaitavāyana V.

p. Kaitavāyani V +.

p. Kaitaveya P. 410)

Dyūta I. 411)

Dhūrta E.

Here are included all sorts
of labour.

Performer:

Karṭṛ G.

p. Kārtra G.

Bather:

Avagāha P.

p. Audgāhamāni G.

Undāna I. 412)

Anointer:

Añjika P.

Cleaner:

Pavana E +.

Pāvana P.

Adviser:

Mantu G.

p. Māntu V.

Merchant:

Tulādhāra E.

Coverer:

Guṇṭhaka I. 413)

To wash one's mouth:

Gaṇḍūṣa P.

To swear:

Śapa G.

To marry:

Āvāha P.

A few additional names
having relation to spe-
cial facts:

Ekalavya E +. 414)

Ekalū G. 414)
Jarāsandha E +. 415)
Droṇa E +. 416)

Dvigat V. 417)
Yavakri V. 418)
Yavakṛita E.

III. NAMES CONTAINING CULTURAL ELEMENTS.

1. Foods and beverages.

In general:

Ajigarta V +. 419)

Annāda P.

Irāvanta P.

Kuka V. 420)

Grāsa V.

Prayoga V.

p. Plāyogi V. 421)

Farinaceous food,
pastry:

Piṣṭa G.

Pauli V.

Supiṣṭa G.

Porridge,
rice dishes:

p. Audanya V.

p. Audanyī G.

Karambha P.

f. Karambhā E.

Śukta P.

Śuddhodana P. 422)

Sesame cake:

p. Taitila G.

Beans:

Pūtimāṣa V.

p. Pautimāṣya V.

p. Pautimāṣyāyaṇa V.

m. Pautimāṣiputra V.

Māṣa G.

p. Māṣaśarāvī V.

p. Māṣaśarāvin G.

Edible Lotus:

Kumudādi P.

p. Kaumudādi V.

The fruit of the

Ficus religiosa:

Pippalāda E +.

p. Paippalādi V.

Leaves:

Parṇāda E.

Drink:

Gara V.

Kilālī V.

Milk:

Kṣīrakarambha V.

Kṣīrahrada G.

Payasya E.

Payoda P.

Sour milk:

Dadhivāhana P.

Butter, ghee:

Ghṛta P. 423)

Ghṛtakauśika V.

Ghṛtaścut V.

Ghṛteyu P.

Phāṇṭāhṛti G.

Buttermilk dishes:

Khaḍa G.

f. Khaḍonmattā G.

Salt:

Lavaṇa E +.

2. Clothing and ornaments.

a. Clothing.

Articles of clothing in general:	Woollen clothing:
Celaka V.	Kambala P.
p. Caili V.	p. Kāmbalya V. ⁴²⁸)
p. Yautaki G. ⁴²⁴)	Kambalabarhis P. ⁴²⁹)
Thread:	Kambalabarhiṣa P.
Urvarivant P. ⁴²⁵)	Kambalahāra G.
Particular costumes:	Girdle:
Kṛtaveṣa V.	Kakṣivant V +. ⁴³⁰)
p. Vāsināyana V. ⁴²⁶)	Śrutakakṣa V.
p. Vāsināyani G.	Skins of beasts:
Badly or poorly dressed:	Ajina G +.
Durvāśas E +. ⁴²⁷)	Kṛṣṇājina V +.
Patched clothing, penitential garment:	p. Kārṣṇājini V.
Kanthaka G.	Govāsana E +.
	Bark, leaves of trees:
	Ciravāśas E.
	Pārṇavalka G.
	p. Pārṇavalka V.

b. Ornaments.

In general:	Hiraṇvant P.
f. Ābandhakā G.	f. Haimini P.
Maṅki E. ⁴³¹)	Ornaments for the upper arm:
Maṇḍu G. ⁴³²)	Āṅgada E +.
f.p. Māṇḍavī V.	Kanakāṅgada E.
p. Māṇḍavya V +.	Cārucitrāṅgada E.
f.p. Māṇḍavyā E.	Citrāṅgada E +.
p. Svāpiśi G. ⁴³³)	f. Citrāṅgadā E.
Ornaments of gold:	Rukmāṅgada E +.
Rukma E +.	Śubhāṅgada E.
Rukmadhara P.	Earring:
Rukmabāhu P.	Karṇaveṣṭa E.
Rukmin E +.	f. Kuṇḍalā P.
f. Rukmini G +.	Kuṇḍalin E.
Rucaka P.	Citrakuṇḍala E.
Hiraṇmaya P.	

Sukunḍala E.

Finger-ring:

Gaḍuka G.

Foot-ring,

foot-ornament:

Mañjiraka G.

Jewel:

Maṇi E +.

p. Māṇi V.

Maṇigrīva P.

Maṇidhāna P.

Maṇimant E.

f. Maṇipāli G.

Ratnapāla P.

Shell:

Śaṅkha V +. 434)

p. Śāṅkhāyana V +.

p. Śāṅkhya V.

p. Śāṅkhamitraya V.

Śāṅkhamekhala E.

p. Śāmbavyāyana V. 435)

Śambuka (Śambū°) E.

Śukti V.

Headband:

Dāmoṣṇiṣa G +.

p. Dāmoṣṇiṣi G.

Rosary, cord,
band (or ribbon):

f. Akṣamālā E.

Citratantu (?) V.

Tribandhana P.

p. Śaulbāyana V.

Garland (wreath): 436)

Candrāpiḍa P. 437)

Puṣkaramālin P.

Babhrumālin E.

f. Mālinī P.

p. Mālya V.

Sumālya P.

Suryāpiḍa P.

Bow:

Dāmakaṇṭha G.

p. Dāmakaputra G.

Fold (crease), pouch:

Putā G.

Perfume: 438)

Gugguli V.

m. Gaulgulaviputra V.

f. Pīlā G.

m. Pailā V +.

m. Pailagarga E. 439)

m. Paileya G.

3. Dwellings, buildings, mode of dwelling.

House, stable, door:

Gaya V +. 440)

Daśavraja V.

Navavāstava V.

Pannāgāra G. 441)

p. Pānnāgāri G.

Prācinaśāla V.

Brhatkṣaya P.

Mahāśāla V.

p. Vāstavya V.

Vraja P.

Śatadvāra G.

Śālāvanta G.

f. Śālāvati P.

p. Śālāvata V.

p. Śālāvatiya V.

p. Śālāsthali G.

Śāliya P.

Śailālaya E.

p. Sauyāmuni V.

Suvāstuka E.
p. Sauśadmana V.

Convent-school:
Maṭhara V +. 442)

Town:
Nagarin V.
Pura G.

Column, pillar:
Ayasthūṇa V +. 443)
Drupada E +. 444)

f.p. Draupadī E +.
Skambha G.
Skambhasena I.
Stambha G +.
Sthūṇa E.

Summer-house:
Kuñja G.

Ramparts:
Paridhi G.
Samvaraṇa V +. 445)

Dam, bridge:
Setu P.
p. Saitava V.

Boundary stone:
f. Maryādā E.

Road:
Patha G.
p. Pāthya V. (?)

4. Armaments, weapons.

In general:

āyudha:
p. Āyudhi G.
Ugrāyudha V +.
Citṛāyudha E.
Dṛḍhāyudha E.
Dhṛtāyudha E.
Śrutāyudha E.
praharaṇa:
Praharaṇa P.

Banner:

ketu: 446)
Aśvaketu E.
Ādityaketu E.
Upaketu V. 447)
Ūrdhvaketu P.
Ketudharman E.
Ketumant E +.
Ketuvirya P.
Candraketu E +.
Citṛaketu E +.
Tālaketu E.
Tigmaketu P.
Daṇḍaketu E.
Diptaketu E +.
Dhūmraketu P.
Dhṛtaketu P.
Dhṛṣṭaketu E +.
Brhatketu E.
Bhūtaketu P.
Muñjaketu E.
Viraketu E.
Vyāghraketu E.
Śvetaketu V +.
Siṃhaketu E.
Suketu E +.

dhvaja:

Amitadhvaja E.
Rtadhvaja P.
Kanakadhvaja E.
Kuśadhvaja E +.
Kṛtadhvaja P.
Keśidhvaja P.
Jayadhvaja P.
Dhvajavada G.

p. Dhvājavata G.

Dhvajin E.
Malayadhvaja E.
Mitadhvaja P.
Śrutadhvaja E.
Satyadhvaja P.
Siradhvaja P.
Sūryadhvaja E.

patākā:

Patākin E.

Bow and arrow.

Bow:

dhanus, dhanu:

Dr̥ḍhadanus G +.
Dhanurgraha E.
Dhanurgrāha E.
Dhanurdhara E.
Dhanuṣa P.
Dhanuṣākṣa E. 448)
Pañcadhanus P.
Śatadhanu P.
Śatadhanus P.
Sudhanus E +.
Hiraṇyadhanus E.

dhanvan:

Atidhanvan V.
Tridhanvan P.
Dr̥ḍhadhanvan E +.
Śatadhanvan E.
Sudhanvan V +.
Viradhanvan E.

śārṅga:

Śārṅgarava G +.

cāpa:

Citracāpa E.

Arrow:

iṣu:

Iṣumata V.
Br̥hadiṣu P.
Rukmeṣu P.

Śiteṣu P.

śara:

Bhimaśara E.
Śarabhaṅga E.
Śarāsana E.

bāṇa:

Bāṇa E +.
Citrabāṇa E.

vipāṭha:

Vipāṭha E.

f. Vipāṭhā P.

sāyaka:

Sāyaka V +.

Quiver:

iṣudhi:

Dr̥ḍheṣudhi E.

kalāpa:

Kalāpa E.
Kalāpin G.

p. Kālāpa (?) V. 449)

niṣaṅga:

Niṣaṅgin E.

tūṇi:

Tūṇi P.

Dart:

astra:

p. Āstrabudhna V.
Kṛtāstra E.

Lance.

senā: 450)

Ugrasena V +.
f. Ugraseni P.
Udaksena P.
Citrasena V +.
Jayatsena E +.
Jayasena E +.
Jātasena G.
Dṛḍhasena E +.
Dyumatsena E.
Drumasena E.
Dharasena I. 451)
Dharasenadeva I.
Dhṛtasena E.

Suṣena E +.

śala:

Duḥśala E.
f. Duḥśalā E +.
Śala E +.

ṛṣṭi:

p. Ārṣṭiṣeṇa V +. 452)

kunta:

Kuntala P. 453)

Lance- or arrowhead:

Sutejana E.
Śalya E +.
Śalyānuja E. 454)

Slingstone.

aśman:

Aśma E.
Aśmaka E +.

f. Aśmaki E +.
Aśman G +.

Club, stick.

daṇḍa:

Kalmāṣadaṇḍi V.

musala:

Muṣala E. 455)

Musala V +.

p. Mausali V.

Axe.

Kuṭhāra G.
f. Kuṭhārikā G.

Paraśu G +.

Shoulder-belt.

p. Āsibandhaki G.

Cuirass.

varman:

Dṛḍhavarman E.
Dhṛtavarman E.
Suvarṇavarman E.
Suvarman E +. 456)
Varmin G.

Vetravarmin I.

Hiraṇyavarman E. 457)

kavaca:

Kavacin E.
Rukmakavaca P.

Helmet.

śiprā:

Daśaśipra V.

p. Vaiśipra V.
Śipraka P.

Shield.

Carmavant E.
Carmin G.

Varūtha P.

5. Horses.

In general:

Āśva G +.

p. Āśva V.

Āśvaka G.

Āśvala V +.

p. Āśvalāyana G +.

Āśvasuta P. ⁴⁵⁸)

Āśvāyus P.

p. Kaulāśva V.

Raghu E +.

Raṇāśva P.

Śālihotra E +.

Haya P.

Owners of horses,
grooms etc.:

Arvavira P.

Āśvajit P.

Āśvapati V +.

f. Āśvapāli G.

Bāhyāśva P.

p. Vaidadaśvi V. ⁴⁵⁹)

Sākamaśva V.

Sāśva E.

Stallion:

Vṛṣaṇaśva V.

Gelding:

Saptavadhri V. ⁴⁶⁰)

Vadhryaśva V +. ⁴⁶¹)

Mare:

f. Vaḍavā P.

Colts, foals:

Kiśora G.

f. Kiśorikā G.

Yuvanāśva V +.

The number of horses:

Ayutāśva P.

Āśvacakra E.

Āśvavant E.

p. Āśvavata V.

Āśvasena P.

Caturaśva E.

Daśāśva E.

Pañcavāja V.

Bahulāśva P.

Viṣvagaśva E.

Vyaśva V +.

p. Vaiyaśva V.

Sahasrāśva P.

Fine, strong, large,

impetuous etc. horses:

Akrśāśva P.

Ahināśva P. ⁴⁶²)

Jayāśva E.

Dr̥ḍhāśva E +.

Pr̥thulāśva E.

Pratītāśva P.

Balakāśva P.

Balāśva P.

Bṛhadaśva E +.

Bhadrāśva P.

Bhṛmyaśva V.
 p. Bhārmyaśva V.
 Madirāśva E.
 Mahāśva E.
 Rucirāśva P.
 Raudrāśva E +.
 Saṃhatāśva P.
 Sadaśva E +.
 Subalāśva P.

Ungainly,
 bony horses:
 Kṛśāśva E +. 463)
 Ninditāśva V. 464)
 Vinatāśva P. 465)
 Virūpāśva E.

The colour of the
 horses:

Rjṛāśva V.
 Kapilāśva E +.
 Karka I.
 Kuvalayaśva V +.
 Kuvalāśva E.
 Gaurāśva E.
 Candrāśva E +.
 Dhūmrāśva E +.
 Prṣadaśva V +.
 Rohitāśva P. 466)
 Śabalāśva E.
 Śoṇāśva P.
 Śyāvāśva V.
 Hariṇāśva E.
 Haritāśva P.
 Haryaśva G +.

p. Hāryaśvi V.
 Parts of the
 horses' bodies:
 Jaw:

Āśvahanu P.

Neck:

Āśvagrīva E +.

Leg:

Āśvabāhu P.

Neighing:

Āśvatthāman E +. 467)

Bridle etc.:

Abhiśu V.

Prthuraśmi V.

Yuktāśva V.

Vibhāṇḍa E. 468)

Vibhāṇḍaka E +. 469)

Syūmaraśmi V +. 470)

Cloth:

Āśvāvatāna G.

In this group might
 also be included:

Mule:

Āśvatara P.

p. Āśvatara V.

Śvetāśvatara V.

Beast of draught:

Adhivāhana P.

Citravāhana E.

Babhruvāha(na) E +.

p. Vaitavāha V. 471)

Śvetavāhana P.

In conclusion a few names with aśva + another
 self-evident word, while the name as a whole
 has no logical meaning (a + d formation p. 27).

Āśvadeva I.

Āśvasūkti V.

Udayāśva P.

Citrāśva E. 471a)

Prthāśva E.

Balākāśva E.

Lavaṇāśva E.

Vyuṣitāśva E +. 472)

6. Chariots. 473)

Charioteer,	Bahuratha P.
owner of chariots:	Rathasena E.
Adhiratha E +.	Viśvaratha P.
Anuratha P. 474)	Śataratha E +.
Rathajūti V.	p. Sāptarathavāhani V. 480)
Rathaviti V.	The colour, the metal:
Rathin E.	Gauravāhana E.
Rathitara V +. 475)	Rukmaratha E +.
p. Rāthitara V.	Śyāvaratha G.
Good, fine,	Wheel:
large etc. chariots:	Mahācakreya V.
Atiratha E.	Sucakra P.
Anavararatha P.	Axle:
Citraratha V +.	Akṣa V +.
Dr̥ḍharatha E. 476)	Hub:
Priyaratha V.	Sunābha E.
Bṛhadratha V +.	Rim:
Bhagiratha V +.	Ariṣṭanemi E +.
Bhadraratha P.	Dr̥ḍhanemi P.
Mahāratha E +.	Pole:
p. Vāmarathi V +.	Nalakūbara E +.
Śucadratha P. 477)	Yugamdhara G +.
p. Śaucadratha V.	p. Yaugamdhari V.
Śrutaratha V.	Creaking of chariots:
Suratha V +.	Arcanānas V.
Harayāṇa V. 478)	Arcanānasa V.
Formidable,	a + d formations
conquering chariots:	(see p. 27).
Jayadratha E +.	p. Kāṇḍarathi V.
Dhr̥ṣṭaratha E.	Kāmaratha E.
Bhimaratha E +.	Kirtiratha E +.
The number of	Kṛttiratha E.
chariots:	Diviratha E +.
Aṣṭāratha P.	p. Nairathi V.
Daśaratha E +. 479)	
Navaratha P.	

7. Cattle, sheep and goats.

Cattle-owner:	The number of cattle:
Upagu V.	Trivṛṣa P.
p. Aupagava G. ⁴⁸¹)	Trivṛṣan P.
Gavija E. ⁴⁸²)	Bahugava P.
Gāṃdama V.	Saptagu V.
Godhana P.	
Gomin G.	Beauty:
p. Gaumāyana V.	Ahinagu P. ⁴⁸⁶)
Gomibhaṭa I.	Citrugu P.
Gomilaka I.	Puṣṭigu V.
Gośru V.	p. Śaivagava V.
Gośruta V.	Colour:
Gośruti V.	Gobhānu P.
Paśusakha E.	Govarṇa V.
Balivardin G.	Prśnigu V.
Vatsapri P.	Ruśadgu E +, ⁴⁸⁷)
p. Vātsaprāyana V.	Terrible cattle:
Bull:	p. Bhaimagava V.
p. Ānaḍuhya G.	Obedient:
p. Ukṣaṇyāyana V. ⁴⁸³)	Śruṣṭigu V.
Rṣabha V +.	Straying (roaming):
Paṣṭhavāh V. ⁴⁸⁴)	Atithigva V. ⁴⁸⁸)
Paṣṭhauhi V.	
Balivṛṣahan P.	Cow's head:
Vṛṣa G +.	Gomukha E.
Vṛṣaka E.	Horns:
Vṛṣagaṇa G.	Arāḍa V.
p. Vārṣagaṇya V +.	Tooth:
Vṛṣan V.	Godanta G.
Vṛṣabha E.	Hair:
Vṛṣāmitra E.	Gobāla V.
p. Śāṅkāyana V.	Urine: ⁴⁸⁹)
Śṛṅgin E +.	Gomūtra V.
Ox:	Manure:
f. Baladā P.	Śakapūta V.
Cow:	Strength:
Kuṭigu G. ⁴⁸⁵)	Gobala V.
Go V +.	
f. Dhenukā P.	

Ox for ploughing:	More with he-goats
p. Hāliṅgava V.	and she-goats.
In this group may also	Goatherd:
be placed:	Ajapāla P.
To milk:	She-goat, he-goat
p. Prāдохани G.	in general:
Meadow:	Aja V +.
p. Sāyavasa V.	p. Ājya V +.
p. Sauyavasa V.	Ajaka P.
And finally a + d	Ajadhenu G.
formations (see p. 27).	Chagala G.
Gaviṣṭhira V +. 490)	p. Chāgala V.
Gośarya V.	p. Chāgali V.
Vṛṣadarbha (Vṛṣā°)	Basta V +.
E +. 491)	Colour:
Vṛṣādarbhi E. 491)	Ajaśyāma P.
There are but a few	Side:
names associated	Ajapārśva P.
with sheep:	Bladder:
p. Āviśreṇya V.	Ajamidha V +.
Vṛṣṇi P.	Urine:
p. Vārṣṇa V.	Ajavasti G.
Vṛṣṇika G.	Goat-slaughterer:
Vṛṣṇimant P.	Ajamāra G.

8. Other cultural goods.

Riches,	Dhanadharman P.
possessing goods:	Dhanāyus P.
Ativibhūti P.	Dhaneyu P.
Amāvasu V +. 492)	Dhanya G +.
Arthakāraka P.	p. Dhānyāyana V.
Arvāvasu E. 493)	Nidhi G.
Ābharadvasu V.	Parāvasu E.
Udāravasu P.	Purūvasu V.
p. Ārtabhāga V +.	Paṣṭi E.
m. Ārtabhāgiputra V.	Bṛhadvasu V +.
Rdhadri V. 494)	Bhūman P.
Draviṇa P.	Bhūrika G.
Dhanaka P.	Raivata E +.

- Raivatika G.
 Vasuda P. 495)
 Vasubhṛdyāna P. 496)
 p. Vaibhūvasa V. 497)
 Śālin P.
 f. Subhāgā P.

Inheritance:

- Aṃśa P.
 Aṃśaka G.
 Bhūtāṃśa V. 498)

All sorts of domestic
 utensils:

Earthenware, pans,
 water-jugs etc.:

- Ambariṣa V +. 499)
 Udaṅka V +.
 p. Audaśuddhi G. 500)
 Ūrva V +.
 Kaṃsa E +.
 f. Kaṃsā P.
 f. Kaṃsavatī P.
 Karakāyu(s) E.
 Kalaśa V.
 Kuṭa V +.
 Kuṇḍa E. 501)
 Kuṇḍaka E +.
 Kuṇḍaja E. 502)
 Kuṇḍadhāra E.
 Kuṇḍapāyin V.
 Kuṇḍabheda E.
 Kuṇḍabhedīn E.
 Kuṇḍaśāyin E.
 Kuṇḍāśīn E.
 Kuṇḍika E.
 Kuṇḍina V +. 503)
 f. Kuṇḍinī G.
 p. Kaṇḍinya V +.
 p. Kaṇḍinyāyana V.
 Doṣakumbha I. 504)
 Droṇa G +.

- p. Drauṇi P.
 Droṇabhāva V.
 Droṇala I.
 Droṇasiṃha I.
 Droṇi P.
 Bhrāṣṭrabindu V.
 p. Māhācamasya V.
 Mitakumbha V.
 Śuṣkabhrṅgāra V.

Waterskins:

Dṛti V.

Bellows:

- p. Śvābhastri G.

Seat, chair,
 sedan-chair, couch:

- Paiṭhaka V. 505)
 f. Vahyakā G.
 p. Vāhyakāyani V.
 p. Vāhyāyani V.

Measure:

Śnuṣṭi V. 506)

Rope, cord:

Vaṭāraka G.

Names of metals and
 metal articles:

Copper:

- Tāmrataṭṭa P.
 f. Tāmrarasā P.

Iron:

Aśmasārin P.
 Parigha E.

Gold: 507)

Kanaka P.
 Kanakāyu(s) E.
 Kāñcana P.
 Kāñcanaṣṭhivin E.
 Jāmbūnada E.
 Pṛthurukma P.

Rukma E.	Use of fire, ash:
Suvarṇaṣṭhivin E.	Bhasman G.
Hiraṇya P.	Use of writing:
Hemapuñjaka E. 508)	Likhita E.
Woodwork, carpentry,	Lekha G.
wooden articles,	
nails:	Usury, deposit:
Argala V. 509)	Upanidhi P.
Triśaṅku V +. 510)	Kuśida P.
Śaṅku G +.	Kuśidin P.
Agriculture:	Ships:
Plough, hoe,	Ātava G. 513)
thrashing-floor:	Musical-instruments:
Khanitra P.	Ānaka P.
f. Khalā P.	Kūlika P.
p. Khāliya P. 511)	Dundubhi P.
f. Khalyakā G.	p. Pārṣadvāṇa V.
f. Khalyā G.	Mask, grease-paint:
Hali G.	Varṇaka G.
p. Hāleya V.	Gambling:
Hāla P.	Kali V.
Arable land, furrow:	p. Kāleya V.
f. Sītā E +. 512)	Devana P.
Sukṣetra P.	

IV. NAMES CONTAINING ELEMENTS BORROWED FROM NATURE.

1. Animals. 514)

Animals in general, or To these might be animal names that do added:

not allow of classification: Māyu P. 519)
Māyava V.

Upamadgu P. 515)

Ula V. 516)

Koka V. 517)

Pataṅga V.

Patañcala V.

Śarabha V +.

Lion:

Mṛgendra P.

Siṃha P.

Siṃhaka G.

Siṃhacandra E.

Siṃhāditya I.

- f. Siṃhikā P.
Siṅghavarman I.

Tiger:

- Vyāghra I.
Vyāghradatta E.
Vyāghradeva I.
Vyāghrarāja I.
Vāghrarāta I.
Vyāghrasena I.
Śārdūla I.
Śārdūli V.

Wolf:

- Vṛka G +.
p. Vārkakhaṇḍi V.
Vṛkagrāha G.
f. Vṛkadevā P.
Vṛkabandhu G.
Vṛkaratha E.
Vṛkala P.
f. Vṛkalā G.
m. Vārkali V +.
Vṛkavañcin G.
Vṛkāśva V.
p. Vārkāśvaki V.

Bear:

- p. Bhāluki E.
m. Bhālukuputra V.
p. Bhālukya V.
Rkṣa V +.
f. Rkṣā E +.
Rkṣadeva E.

Jackal:

- Kroṣṭar E.
Kroṣṭu G +.
p. Krauṣṭuki V.
Śṛgāla E. 520)

Dog:

- Kukkura E.

Śunaka V +.

- p. Śaunaka V +.
p. Śaunakāyana V.
m. Śaunakiputra V.
Śunakavasiṣṭha V.
Śunaskarṇa V +.
Śunaḥpuccha V.
Śunaḥśepa V +. 521)
Sunolāṅgūla V.
p. Śvājani V.
Śvan G.

Monkey:

- Akapi P.
Akapivant P.
Kapi V +.
Kapila V +. 522)
f. Kapilā E.
p. Kāpila P.
p. Kāpileya V.
f. Kapilikā G.
Kapivana V.
Kapivant P.
Vanakapivant P.
Vṛṣākapi E.

Buffalo:

- f. Kakudmatī P.
Gaurivita V.
Gauriviti (Gaurivīti) V.
Mahiṣmant P.

Gazelle, antelope:

- Ṛśya V +.
Ṛśyaśṛṅga V +.
Rohi P.

Deer:

- Kathamruru V. (?) 523)
Ruru E +.
Ruruka P.

Wild goat:

- p. Vānājāyana V.

Elephant:

- f. Kareṇumatī E +.
- Kuñjara E.
- Gaja E.
- Mataṅga E.
- Mātaṅga E.
- Śatri V.
- Hastikāśyapa E. 524)
- Hastin G +.
- Hastivarman I.
- Hastyagni V.

Ass or donkey:

- Gardabhi E.
- Gardabhila P.
- Gardabhivipita V. 525)

The following name
comprises the two
preceding groups:

Kharebha V.

Hare:

- Śaśabindu V +. 526)
- Śaśāda E +.

Fish:

In general:

- Matsya V +.
- Matsyagrātha V.
- Matsyagandha V.
- Mātsya V +.
- Minaratha P.
- Vimatsya V.

Special sort of fish:

- Cyprinus Catla Ham.
- Kātala G.

Bird:

In general or not
further classified
in P.W.:

- Kuṣītaka V +.
- Khagama E.

p. Bhārūṇḍeya V. 527)

- Śakuni P. 528)
- Śakunta E.

Heron:

- Kaṅka E +. 529)
- Baka V +.
- Bakanakha E.

Hazel-grouse:

- p. Kāpiñjalādi G.

Crow:

- Kāka G.
- Kākavarṇa P.
- Sārika E. 530)

Dove:

- Kāpoti E.
- Hārīta E +.
- Hārītaka P.

Crane:

- p. Kāhvāyana V.
- Balāka E +.
- m. Bālāki V +.
- Balākin E.
- Satabalāka P.

Partridge:

- Kṛkaṇa P.
- Kṛkaṇeyu E +.
- Cakora P.
- Tittiri E +.
- p. Taittiri E +.
- p. Taittiriya V.

Cuckoo:

- Kokila V. 531)

Curlew:

- Kruñc V.
- Krauñca P.
- p. Krauñcāyana V.
- m. Krauñcikiputra V.

Wagtail:	Kaśyapa V +.
Khañjana G.	Kūrma V.
Vulture:	Duḍika I. (?)
Gr̥dhra P.	Ḍuli G.
Sparrow:	Frog:
Caṭaka G.	p. Māṇḍuka V.
Eared owl:	p. Māṇḍūkāyani V.
Prāvāraḥkaṇṇa P.	m. Māṇḍūkāyaniputra V.
Peacock:	p. Māṇḍūki G.
Mayūra V.	m. Māṇḍūkiputra V.
Parrot:	p. Māṇḍūkeya V +.
Śuka E +.	Ichneumon:
Eagle, falcon, hawk:	Nakula G +.
Śyena E. 532)	Mouse:
Śyenacitra E.	f. Mūṣikā G.
Śyenajit E.	m. Mauṣikiputra V.
Bee:	Insects and worms:
Ali G.	Kṛṣaka E.
Bhramara E.	Kṛmi P.
Lizard, chameleon:	f. Kṛmi P.
Añjana P.	Maśaka V.
Kṛkalāsa G.	Ant:
Locust:	Vamra V +.
Tṛṇaskanda V. 533)	Vamraka V.
Śalabha E.	Valmika P.
Lobster:	p. Vālmika E.
Karkaṭaka G.	p. Vālmiki V +.
p. Kārkaṭya G.	Spider:
Tortoise:	Ūrṇanābha V +.
Kamaṭha E.	

2. Trees and plants. 534)

Forest, undergrowth,	Upagahana E.
shrubs,	Gokakṣa G.
clusters of trees:	Kuṣaṇḍa V.
p. Āṭavya P.	Vanāyu E +.
Anarānya E +.	

f. Vanarāji P.
Ṣaṇḍa V +.
Ṣaṇḍika V.

Khalvāyani V. 536)
Bija G.

All the different parts
of plants, sheafs.

Husks (of rice, grain
etc.):

Sheaf:

Tuṣajaka G. 537)

f.p. Pārṣikā G.

Tree, shrub, plant, reed
in general, or names of
trees and plants not
further classified by
P.W. or used for two
or more plants:

Stalk, branch, tendril,
shoot, sprig:

Aṃśu V +.

Aṃśumant E +.

Udbhida P.

Nitāna V +.

Pratāna G.

p. Prārohi V.

Viṭapa G.

Atigulma P.

Uddālaka V +. 538)

p. Uddālakāyana V.

Uddālaki E.

Uddālin P.

Kaṭuka G.

p. Kāmpilya P. 539)

Karkoṭaka P.

Kālakavṛkṣiya E. 540)

Kṣupa E +.

Gandhamoca P. 540a)

Cāmpeya E.

Tarukṣa V +. 541)

Druma E.

Parivyādha E.

Mahādruma P.

Mura G +.

f. Murā P.

Varṣapūṣpa V.

Vātaghna E.

Vṛkṣa G. 542)

Śuṅga V.

p. Śauṅgāyani V.

m. Śauṅgīputra V.

Śrāva E. +. 543)

Sāraṇa E.

f. Sugandhī P.

p. Hāridrumata V.

Leaf:

Dala E +.

p. Dālaki P.

p. Śātaparṇeya V. 535)

Śyāmaparṇa V. 535)

One name comprising
the two preceding
groups:

Palāśasākhavanti V.

Flower, blossom:

Kusumoda P.

p. Pauspi G.

Puṣpañja P.

Puṣpamitra P.

Puṣpavant P.

Pollen:

Reṇu V +.

Reṇuka P.

f. Reṇukā E +.

Seed, grain:

Kaṇika E.

Special names of
plants. ⁵⁴⁴)

Lotus [Hooker:

VII. Nymphaeaceae.

2. Nymphaea, Linn.

5. Nelumbium, Iuss.]

f. Abjā P.

Ambhoruha E.

f. Utpalāvati P. ⁵⁴⁵)

p. Kāmalāyana V.

Kumuda P.

p. Kaumudagandhi V.

f. Kumudvati P.

Trikamala I.

f. Nalinī P.

Padma E.

Puṇḍarika E +.

p. Puṇḍarika V.

Puškara E +.

f. Puṣkaradhāriṇī E.

Puṣkarasad G.

p. Puṣkarasādi V.

Puṣkarin P.

f. Puṣkariṇī E +.

Mahāpadma P.

Śālūka G. ⁵⁴⁶)

Śāla:

Vatica robusta, Steud. ⁵⁴⁷)

[Hooker:

XXV. Dipterocarpeae.

5. Shorea, Roxb.]

Śālagupta G.

Śālmali:

Bombax malabaricum Roxb. ^{547a})

[Hooker:

XXVI. Malvaceae.

16. Bombax, Linn.]

Śālmali G +.

Mucukunda:

Pterospermum suberifolium,

Willd.

[Hooker:

XXVII. Sterculiaceae.

7. Pterospermum,

Schreb.]

Mucukunda E +.

Kuveraka:

Cedrela Toona, Roxb.

(Species of tree).

[Hooker:

XXXVII. Meliaceae.

18. Cedrela, Linn.]

f. Kuverikā G.

Revata: Lemon tree.

[Hooker:

XXXIII. Rutaceae.

21. Citrus, Linn.]

Revata E +.

Bilva:

Aegle Marmelos, Corr.

(Species of tree). ⁵⁴⁸)

[Hooker:

XXXIII. Rutaceae.

23. Aegle, Correa.]

p. Bailva G.

p. Bailvaki G.

Karkandhu:

Zizyphus Jujuba, Lam.

[Hooker:

XLII. Rhamnaceae.

3. Zizyphus, Juss.]

Karkandhu V.

Badara G. ⁵⁴⁹)

p. Bādarāyaṇa V.

p. Bādari V.

- Āmra : (Mango-tree). ⁵⁵⁰
 [Hooker:
 XLVI. Anacardiaceae.
 3. Mangifera, Linn.]
 Āmrāgupta G.
- Śigru :
 Moringa pterygosperma, Gaertn.
 (Horse radish tree).
 [Hooker:
 XLVIII. Moringeae.
 Moringa, Lamk.]
 Śigru G.
- Nīlinī :
 Indigofera tinctoria, Linn.
 [Hooker:
 L. Leguminosae.
 17. Indigofera, Linn.]
 f. Nīlinī P.
- Caṇaka : (Chick-pea).
 [Hooker:
 L. Leguminosae.
 52. Cicer, Linn.]
 Caṇaka G.
- Erythrina indica, Lam.:
 (coral-tree).
 [Hooker:
 L. Leguminosae.
 62. Erythrina, Linn.]
 Pārijāta E. ⁵⁵¹
 Pārijātaka E.
 Pāribhadra P.
 Mandāra E.
 p. Māndārya V.
- Paṇṇa :
 Butea frondosa, Roxb. ⁵⁵²
 [Hooker:
 L. Leguminosae.
 68. Butea, Roxb.]
 Paṇṇa G +.
- Paṇṇaka G.
 p. Pāṇṇakāyana V.
 Paṇṇadatta I.
- Mudga :
 Phaseolus Mungo, Linn.
 [Hooker:
 L. Leguminosae.
 73. Phaseolus, Linn.]
 Purumudga V.
 p. Maudga P.
 Mudgala V +.
 p. Maudgalya V +.
- Varaka :
 Phaseolus trilobus, Wall. ⁵⁵³
 [Hooker:
 L. Leguminosae.
 73. Phaseolus, Linn.]
 p. Vāraki V.
 p. Vārakya V.
- Karañja :
 Pongamia glabra, Vent.
 (Species of tree).
 [Hooker:
 L. Leguminosae.
 88. Pongamia, Vent.]
 Karañja V.
- Śiṃśapā :
 Dalbergia Sissoo, Roxb.
 (Species of tree). ⁵⁵⁴
 [Hooker:
 L. Leguminosae.
 89. Dalbergia,
 Linn. fil.]
 m. Śāṃśapāyana G +.
- Campa :
 Bauhinia variegata, Linn. ⁵⁵⁵
 [Hooker:
 L. Leguminosae.
 114. Bauhinia, Linn.]
 Campa P.

Śirīṣa : Acacia Sirissa, Ham.

[Hooker:

L. Leguminosae.

127. Acacia, Willd.]

Śirīṣa V.

[Hooker:

LXV. Cucurbitaceae.

12. Cephalandra,

Schrader.]

p. Baimaki V +.

Khadira :

Acacia Catechu, Willd.

[Hooker:

L. Leguminosae.

127. Acacia, Willd.]

Khadira G.

Tumburu : Coriandrum.

[Hooker:

LXX. Umbelliferae.

34. Coriandrum, Linn.]

Tumburu P. 559)

Pramathā :

Terminalia Chebula, Retz. or

Citrina, Roxb.

[Hooker:

LVIII. Combretaceae.

1. Terminalia, Linn.]

Pramatha E.

f. Pramathā P.

Nauclea Cadamba, Roxb.

(Species of tree).

[Hooker:

LXXV. Rubiaceae.

Tribe I. Naucleae.

2. Anthocephalus,

A. Rich.]

f. Kadambā P. 560)

Nipa P.

Āmalaka :

Myrobalanus belerica, Gaertn.

[Hooker:

LVIII. Combretaceae.

1. Terminalia, Linn.]

Āmalaka V.

Mana :

Nardostachys Jatamansi, Dec.

[Hooker:

LXXVI. Valerianeae.

2. Nardostachys, DC.]

Mana P.

Ikṣvākū : 556)

[Hooker:

LXV. Cucurbitaceae.

10. Cucumis, Linn.]

Ikṣvākū V +. 557)

f.p. Aikṣvākī E.

Gālava :

Symplocos racemosa, Roxb.

(Species of tree).

[Hooker:

XCI. Styraceae.

1. Symplocos, Linn.]

Gālava E +.

Tāḍakā : 558)

[Hooker:

LXV. Cucurbitaceae.

13. Cucurbita, Linn.]

p. Tāḍakāyana E.

Madayantī :

Arabian jasmine.

[Hooker:

XCII. Oleaceae.

1. Jasminum, Linn.]

Bimbā :

Momordica monodelpha, Roxb.

f. Madayantī E +.

Aśvagṇa : Oleander.

[Hooker:

XCIV. Apocynaceae.

24. Nerium, Linn.]

p. Āśvagṇa V.

Kata :

Strychnos potatorum, Linn.

[Hooker:

XCVI. Loganiaceae.

6. Strychnos, Linn.]

Kata V +.

p. Kātya V.

Tila : Sesame.

[Hooker:

CVIII. Pedalineae.

2. Sesamum, Linn.]

Tilabhṭṭaka I.

Karpūra : Camphor.

[Hooker:

CXXVIII. Laurineae.

7. Cinnamomum,

Blume.]

Karpūra G.

Nikumbha :

Croton polyandrus, Roxb.

[Hooker:

CXXXV. Euphorbiaceae.

64. Baliospermum,

Blume.]

Nikumbha E +.

Śaṇa : Hemp.

[Hooker:

CXXXVI. Urticaceae.

6. Cannabis, Tournef.]

Śaṇaka G.

Fig-trees :

[Hooker:

CXXXVI. Urticaceae.

17. Ficus, Linn.]

Ficus indica, Linn.

Nyagrodha P.

Vaṭaku G. 561)

Ficus religiosa, Linn.

Āśvattha V. 562)

Pippalū G.

p. Paippalāyani P.

Śucivṛkṣa V. 563)

Ficus infectoria, Roxb.

Plakṣa V.

p. Plākṣi V.

Elā : Cardamomum.

[Hooker:

CXLIX. Scitamineae.

11. Amomum, Linn.]

Elāka G.

Rambhā :

Musa sapientum (banana).

[Hooker:

CXLIX. Scitamineae.

23. Musa, Linn.]

Rambha P.

Kharjūra :

Phoenix sylvestris, Roxb.

[Hooker:

CLXIII. Palmeae.

16. Phoenix, Linn.]

Kharjūra G.

Kodrava :

Paspalum scrobiculatum, Linn.

(a cereal).

[Hooker:

CLXXIII. Gramineae.

1. Paspalum, Linn.]

Kaudravadeva I.

Śyāmāka :

Panicum frumentaceum, Roxb.

(millet).

[Hooker: CLXXIII. Gramineae. 4. Panicum, Linn.]	Kaṣeru P. Kaserumant E.
Śyāmāka G.	Kāśa :
Śāli: rice.	Saccharum spontaneum, Linn.
[Hooker: CLXXIII. Gramineae. 18. Oryza, Linn.]	Kāśa G +. Kāśakṛtsna V +.
Śāliśūka P.	Kuśa : Poa cynosurides, Retz.
Vīraṇa :	Kuśa E +. 565)
Andropogon muricatus, Retz.	Kuśanābha E +.
[Hooker: CLXXIII. Gramineae. 53. Andropogon, Linn.]	Kuśala P.
Vīraṇin P.	Kuśāgra P.
	Kuśika V +.
	p. Kauśika E +.
	f. Kuśerikā G. 566)
	Kuśottara P. 567)
Śampāka :	Nala :
Cathartocarpus fistula, Pers.	Amphidonax Karka, Lindl.
Śampāka E.	Naḍa V +.
Varāṭaka : Cyprea moneta.	Nala E +.
p. Vārātaki V.	
Dhātaki :	Muñja :
Grislea tomentosa, Roxb.	Saccharum Munja, Roxb.
Dhātaki P.	Muñja V +.
	p. Mauñja V.
All sorts of grasses and reeds.	p. Mauñjaki V.
General:	p. Mauñjāyana V +.
Iṭa V.	p. Mauñjigandha V.
f. Erakā G.	Vidula : two species of reed.
Tṛṇa G.	Vidula P.
Tṛṇaka E.	f. Vidulā E.
Tṛṇabindu V +. 564)	
Tṛṇasomāṅgiras E.	Veṇu : Bamboo-cane.
	Veṇu V +.
	p. Vaiṇava V.
Ikṣu : sugar-cane.	Śara :
Paramekṣu P.	Saccharum Sara, Roxb.
Kaṣeru :	Sara V.
Scirpus Kysoor, Roxb.	f.p. Śaradaṇḍāyanī E.

3. Inanimate nature.

Atmosphere, sky,
firmament:

Antarikṣa P.
Nabha P.
Nabhaga P.
Nabhas P.
Nabhasa P.
Nabhasya P.
Nabhāka V.
Nabhāga P. 568)
Nābhāgāriṣṭa E +.
Nāka V.
Prativyoma P.
Vyoma P.
Vyoman P.

Earth:

Abhūmi P.
Bhūmi P.
Bhūminanda P.
Bhūmimitra P.
Bhūmiśaya E.

Point of the wind:

f. Pratīcyā E.
Vātaskandha E.

Lightning:

Kutsa V +. 569)
p. Kautsa V +.
m. Kautsīputra V.
Purukutsa V +.
p. Paurukutsa V. 570)
p. Paurukutsi V. 570)
p. Paurukutsya V. 570)
Vaidyuta P.

Celestial light,

light in general:

Jyotirdhāman P.
Jyotiṣmant P.
Daśajyotis E.

Daśadyu V. 571)

Brhājyotis E.
Bhūtajyotis P.
Viṣvagjyotis P.
Sahasrajyotis E.

Fire:

Ulmuka E +.

Smoke:

Dhūma G.
Dhaumya V +.
Dhūmagandha V.

f. Dhūminī E +.

Dirt, filth:

Kardama P.
Kariṣagandhi G.

p. Kāriṣāyaṇa (Kāri°) V.

p. Kāriṣi (Kāri°) V +.

Water, rivers,
particular rivers,
ponds, seas: 572)

Agratīrtha E.

Anūpa V.

Apāṃmūrti P.

Ambuvāci E.

Āruṇasindhu V.

Utsa G.

Udajña G. 573)

p. Audajñāyana V.

p. Audamajji G.

Udamaya V.

Udala V.

Audavraji V +.

Udāpekṣin E.

Udāvasu E +. 574)

f. Ūrmilā E.

Oghadeva I.

Ogharatha E.

- Oghavant E +.
 f. Oghavatī E +.
 f. Kālindī P. 575)
 f. Kāverī P.

Jala V.

Jalasandha E.

Jalahrada G.

Jaleyu E +.

- f. Narmadā E +.

Mahodaki V.

Rāmōda G. 576)

Vāriṣeṇa G +.

- p. Vaiśanta V.

- p. Sāmudri V.

- f.p. Sāmudrī P.

Samudragupta I.

Samudrasena E.

- p. Saindhava G +.

- p. Saindhavāyana V +.

Sindhudvīpa P.

- p. Sauyamuna V.

Meghaprṣṭha P.

Meghasandhi E.

Meghasvātī P.

Lekhābhra G.

Mountains and things
 associated with them:

Kakubh G.

Giri G +.

- p. Gaireya V.

- f. Girikā E +.

Girikṣit V.

Girija V.

- f. Giribhadra P.

Parvata V +.

Prativindhya E +.

Merunanda P.

Vindhyavant P.

Vindhyavedana I.

Vindhyaśakti P.

Sthaleyu P.

- f.p. Haimavatī E.

Clouds and things

connected with them: Rock, stone:

Abhra G.

- p. Audamegha V.

- p. Audameghi G +.

Jalada P.

Jimūta E +.

Durdina V.

Mahāmegha E.

Megha P.

Adri E.

Drṣadvant E.

- f. Drṣadvatī P. 577)

Śila P.

- p. Śaila V.

Śilaka V.

Śailina V.

Śailini V.

V. NAMES THAT DO NOT ALLOW OF CLASSIFICATION ELSEWHERE.

(numbers, colours, names having more than one meaning).

1. Numbers and pronominal words.

One:

Eka G.

Ekata V +.

Two:

Dvita V +.

Three:
Trita V +.

Five:
Pañcaka P.
Pañcan G.

Seven:
Saptan G.
Saptala G.
Sāpta V. 578)

Eight:
Aṣṭan G.

Twenty:
Viṃśa E +.
Viṃśati P.

Hundred:
Śatadhara P. 579)
Śatala G.
Śatāvara G.

A myriad:
Ayuta P.

One of two:
Anyatara P.

The other:
Itara G.

How many?:
Kati P.
p. Kātyāyana E.
f.p. Kātyāyanī V.
m. Kātyāyaniputra V.

2. Colours. 580)

White, light:
Śvitra V. 581)
m. Śvaitreya V. 582)
Śveta E +.
Śvetiya V.

White, pale:
Pāṇḍu E +. 583)
Pāṇḍaveya P.
Pāṇḍya P.

Silver-white, colour
of the day-break:
Arjuna E +.

Reddish-white:
p. Śyaita V.

Yellow, green:
Harita V +. 584)
p. Hārita E.

Reddish-yellow in
various shades:
Piñjala G.

Bradhna G +. 585)

Bright red:
Śoṇa V +.

Red, reddish:
Rohita V +.
Loha G.
p. Lohāyana V. 586)
Lohita V +.
p. Lohitāyana V. 587)
p. Lauhi P.
p. Lauhitya V.
Sulohin G.

To which also belongs
non-red:
Aloha G.
Virohita G.

Sandy, reddish,
reddish-brown:
Aruṇātreya V. 588)
p. Āruṇi V +.

- f. Āruṣi E +. 589)
 Tryaruṇa V. 590)
 Tryāruṇi P. 591)
 p. Trayyāruṇa P. 591)
 p. Trayyāruṇi P. 591)
 m. Vārkāruṇiputra V.

Whitish, yellowish,
 reddish:

- Gaura V.
 Gaurātreyā V. 592)
 p. Gauriki V.
 Gauriśravasa V.

Brown, reddish-brown,
 dark-brown,
 yellowish-brown:

- p. Piṅga E.
 m. Piṅgiputra V.
 Piṅgara G. 593)
 Piṅgala G +.
 f. Piṅgalā E.
 Piṅgalaka G.
 p. Piṅgalāyana V +.
 p. Piṅgalaudāyāni G. 594)
 Babhru V +.
 p. Bābhra V.
 p. Bābhavya V +.
 Śyāva V.
 p. Śyāvaputra G.
 Śyāvaka V.
 Śyāvanāya G. 595)
 p. Śyāvali G.
 p. Saubabhravi V.

Haribabhru E.

Blue, dark-blue:

- Nila G +.
 Nilarāja I.
 Nilātreyā V. 596)
 f. Nili E +.

Grey:

- Dhūmra V +.
 p. Dhaumra E.

Variegated:

- Upacitra E.
 Kalmāṣa V.
 Citra E.
 Prśni P.
 Prṣata E +.
 Śabara G +. 597)
 f. Śabarī E.
 Śilpa V.

Not speckled:

Akalmāṣa P.

Black, dark:

- Asita V +.
 Kālayavana E +. 598)
 Kṛṣṇapiṅgala G. 599)
 Rāma V +. 600)
 Śyāma G +.
 Śyāmaka G +.
 p. Śyāmāyana E.
 p. Śyāmāyani P.
 Śyāmeya V +.

3. Names allowing of more than one explanation, whose meaning does not allow of classification, or which are obviously of an a + d formation (see p. 27). 601)

- Agra G.
 p. Āgrāyaṇa V.
 Atka V.
 Atkila V.

- f. Adṛśyanti E +. 602)
 Araraka G. 603)
 Alarka E +.
 Avācīna E +. 604)

Asīmakṛṣṇa P. 605)
 Ākarṣa E.
 Āliḍha G.
 Iṣvāśanī V.
 Utkṣepa G.
 Udavāpa G. 606)
 Udāyin P.
 p. Audgāhamāni V +.
 Unmucu E. 607)
 Upaka G. 608)
 Upagupta P. 609)
 f. Upaguptā I.
 Upavindu V +. 610)
 p. Aupamarkaṭāyana V.
 Upika G.
 Upiya G.
 Upila G.
 Upoditi V +. 611)
 p. Aupoditi V.
 m. Aupoditeya V.
 Uṣṇa P.
 Rtaparṇa P.
 Rtujiṭ P.
 Rṭuparṇa E +.
 Ekayāvan V.
 Karabha V +.
 Karālayanaka E.
 Kalpavarṣa P.
 Kavaṣa V +.
 p. Kārupathi V.
 Kālaghaṭa E.
 Kāśin E.
 Kaśīvāja V.
 Kuhana E.
 Kṛta P.
 p. Kārta G.
 Kṛtanandana P. 612)
 Kṛtavarman E +.

Kṛtaka P.
 Kṛti E +.
 Kṛteyu(ka) P.
 Kevala P.
 Khaṭa G.
 Gaṇakāri G.
 Gaṇeyu P.
 Gaṇḍu G.
 Gada E +.
 f. Gandhapiṅgalā G.
 Gabhīra P. 613)
 Gariṣṭha E.
 Gargara G.
 Guñjakīrtti I.
 Gupta V +. 614)
 f. Guptā G.
 Guptaka E.
 Gotama V +. 615)
 p. Gautama V +.
 Gaudheya G. 616)
 Gaudhera G. 616)
 Grīvākṣa G.
 Culuka G. 617)
 Taranta V.
 Tarya V.
 f. Dattadevī I.
 Dalbha G.
 p. Dālbhya V +.
 Dāśaka P.
 Duḥśīma V.
 Dṛṣāna V.
 Dhara E.
 Dharapaṭṭa I.
 Dhāraṇa E.
 p. Dhāraṇi G.
 Dhundhumāra E +.
 p. Naikari V.
 Nipātithi V.

- Parila G. 618)
 Pāśadyumna V.
 Piṇḍāraka E +.
 Puru E +.
 p. Paura V. 619)
 Puṣkala V +.
 Pūraṇa V +.
 Pṛthumant P. 620)
 Pṛthusattama P.
 Peruka V.
 p. Prākara P.
 Prakṛta G.
 Prativāha P.
 Pracinvant (Prā°) E +. 621)
 p. Prāvareya V.
 Pravāhaṇa V +.
 p. Pravāhaṇeya V. 622)
 Prasandhi E +.
 Prastoka V.
 p. Prāsravaṇa V.
 Prahṛta G.
 Prānta G.
 p. Prāntāyana (?) G. 623)
 Proṣṭha G.

 Bindu G. 624)
 Bindumant P.
 f. Bindumatī P.
 Bindusāra P.
 Bindusena P.

 Bhaṅgāśvina V.
 Bhaṇḍila G.
 Bhraṣṭaka V.

 Maṅkṣu G.
 Mantrita V +.
 Maru E +. 625)
 Māna V.
 p. Mānya V.
 Mita P.

 Rahasya V.
 Rekha G.

 Lava E +. 626)
 Ligu G.
 Lohitārṇa P.

 Vardhana P.
 Vahni E +.
 p. Vāmakakṣāyaṇa V.
 Vidathin G.
 p. Vaidathina V.
 Vibhindu V.
 Vimuca E.
 Viyati P.
 Vilamba G.
 p. Vaiśīti G.
 Viśva E.
 Viśvaka V +.
 Viṣṭapura G.
 p. Vaiṣṭapureya V.
 Vṛśa V.
 Vainahotra P.
 Vrihimata V.

 Śakala V +.
 p. Śākalya V +.
 Śakti V +. 627)
 p. Śāktya V.
 Śaṭa G.
 p. Śāṭya G.
 p. Śāṭyāyana V.
 Śambara V.
 f. Śalākā G. 628)
 Śālimata V.
 Śikharasvāmin I.
 Śṛṅkhalatodin G.
 Śṛṅgavṛṣ V.

 Saṃvaraṇa P.
 Saṃvargajit V.
 Saṃvarta V +.

Samhita G.	Supāman G. ⁶³²⁾
p. Sāṃhiteya V.	Sumata G.
Saptavaila V.	Suśārada V.
Samasaurabha E.	Susaṅkula E.
Sayana E. ⁶²⁹⁾	Sthūlabindu V.
Sātakarṇi P +. ⁶³⁰⁾	Sphuṭa G.
Siddha V +.	
Sinīpati P. ⁶³¹⁾	Hālāhala I.
Sukhābala P.	Hema P.

VI. NAMES WHICH ARE NOT TO BE EXPLAINED FROM SANSKRIT.

For the hereafter mentioned names, I have, on the ground of the vocabulary of the ancient Indo-Aryan, found no plausible explanation. For several of these names, the non-Aryan tongues of India, existing by the side of or previous to the Aryan might provide elucidation. ⁶³³⁾ In some cases undoubtedly popular etymology is to be found, so that they resemble some Sanskrit word, or recall one. Sometimes in P.W. or elsewhere a patronymic is presumed and the original form reconstructed, which does not allow of an explanation either. When, however, the original name has not been found in the texts themselves, we are not certain of the reconstruction, and it is better to mention the patronymic. Besides the references to periods of literature, the oldest place according to the indices is given.

- Akaśāya G (g. śubhrādi ad Pāṇ. 4, 1, 123). ⁶³⁴⁾
- Agasti V + (AV. IV, 29, 3).
- Agastya V + (RV. I, 117, 11).
- p. Āgastya V + (Ait. Ār. III, 1, 1).
- Agāvaha E + (Mah. VII, 408).
- Aṅkṛti E (Mah. II, 126).
- Aṅgāvaha E (Mah. II, 1275). ⁶³⁵⁾
- Aṅgiras V + (RV. I, 45, 3).
- Ajāmila P (Bhāg. P. VI, 1).
- f. Ajjhitadevi I (Fleet. I. I. 26, 27). ⁶³⁶⁾
- Aṅṇāra V (Śat. Br. 13, 5, 4, 4).
- Aṇicin V (Kauṣ. Br. XXIII, 5).
- Aṇimāṇḍavya E (Mah. I, 2422).
- Aṇuha P (Hariv. 1042). ⁶³⁷⁾

- Anaśvan E (Mah. I, 3793).
 Anuta P (Wilson, Vi. P. 4, 69). ⁶³⁸
 Anuha P (Wilson, Vi. P. 4, 141).
 Antināra P (Wilson, Vi. P. 4, 129). ⁶³⁹
 Andhigu V (Pañc. Br.).
 Apiśala V + (p. Āpiśali, Caland, B. Śr. S. III, 419, 2).
 Abhiṣyanta E (Mah. I, 3740).
 Amatsyācin E (Mah. XIII, 258).
 f. Ambālikā E + (Mah. I, 4137).
 Amrakārdava (Āmra°) I (Fleet, I. I. 5).
 Ayati (Āyāti) E + (Mah. I, 3155).
 Arkalūṣa G (g. vidādi ad Pāṇ. 4, 1, 104).
 Arāṇi E (Mah. XIII, 257). ⁶⁴⁰
 Arvarivant P (Wilson, Vi. P. 1, 154). ⁶⁴¹
 Alanda V (Caland, Jaim. Br.).
 Alamma V (Pañc. Br. XIII, 4, 11).
 Avatsāra V (RV. V, 44, 10).
 Asamañja(s) E + (Mah. III, 8884).
 Asimakṛṣṇa P (Wilson, Vi. P. 4, 163). ⁶⁴²
 Asurtarajas E (Jac. Rām. 1, 32). ⁶⁴³
 Ahaṃyāti E + (Mah. I, 3767). ⁶⁴⁴
 Āṅgariṣṭha E (Mah. XII, 4534).
 Āñjigavi V (Caland, B. Śr. S. VII, 4).
 Āḍāraka G (g. upakādi ad Pāṇ. 2, 4, 69). ⁶⁴⁵
 Ānuti G (g. taulvayādi ad Pāṇ. 2, 4, 61). ⁶⁴⁶
 Ānurāhati G (g. taulvayādi ad Pāṇ. 2, 4, 61). ⁶⁴⁷
 Āndiḍa P (Wilson, Vi. P. 4, 117).
 Āpakṣiti G (g. krauḍyādi ad Pāṇ. 4, 1, 80).
 Āpastamba V + (Caland, B. Śr. S. III, 431, 3).
 Āpnuvāna P (Matsya P.).
 Āradvant P (Wilson, Vi. P. 4, 118). ⁶⁴⁸
 Ārāvin P (Wilson, Vi. P. 4, 153). ⁶⁴⁹
 Āryamālya V (Pañc. Br.).
 Ārṣiṇeśva P (Wilson, Vi. P. 4, 31).
 Ālavi V (Caland, B. Śr. S. III, 443, 5).
 Itika G (g. naḍādi ad Pāṇ. 4, 1, 99).
 Itiśa G (g. naḍādi ad Pāṇ. 4, 1, 99).
 p. Aitiśāyana V (Caland, B. Śr. S. III, 417, 4).
 Iyapi V (Caland, Jaim. Br.).
 Ilavīla P (Wilson, Vi. P. 3, 311).

- f. Ilavilā P (Wilson, Vi. P. 3, 246).
 Ilāvṛta P. (Mārk. P. 53, 34).
 Ilibiśa V (RV. 1, 33, 12).
- p. Ailūśa V (RV. 10, 33).
 Iśīratha P (Wilson, Vi. P. 4, 15).
 Īlina E (Mah. I, 3706). ⁶⁵⁰
- Ukṣṇorandhra V (Pañc. Br. XIII, 9, 19).
 Utkala P (Mārk. P. 111, 15). ⁶⁵¹
 Ut(t)āṅka E + (Mah. I, 364).
 Udañcu G (g. bāhvādi ad Pāṇ. 4, 1, 96).
- p. Audañci G (g. pailādi ad Pāṇ. 2, 4, 59). ⁶⁵²
 p. Audabhrjji G (g. pailādi ad Pāṇ. 2, 4, 59).
 Uduloman V (p. Audulomi, Caland, B. Śr. S. III, 457, 3). ⁶⁵³
 Udvahavya V (Caland, B. Śr. S. III, 428, 3). ⁶⁵⁴
 Upacāku G (g. bāhvādi ad Pāṇ. 4, 1, 96).
- p. Aupajandhani V (Śat. Br. 14, 5, 5, 21).
 p. Aupamatkaṭāyana V (Caland, B. Śr. S. III, 433, 1).
 p. Aupāvi V (Śat. Br. V, 1, 1, 5).
 Urujñaya V (Caland, B. Śr. S. III, 439, 6).
 Ulukya V (Jaim. Up. Br. I, 6, 3).
 Uśrāyus P (Wilson, Vi. P. 4, 13).
 Uṣasta V (Śat. Br. 14, 6, 5, 1).
 Uṣasti V (Chānd. Up. 1, 10, 1).
- Ūruḍha V (Caland, B. Śr. S. III, 428, 6).
- Rjīśvan V (RV. I, 51, 5). ⁶⁵⁵
 Rjīśvan V (Caland, Jaim. Br.).
- Eji G (g. kurvādi ad Pāṇ. 4, 1, 151).
- Aupaśi V (Caland, B. Śr. S. III, 428, 6).
 Auriśi (°si) V (Caland, B. Śr. S. III, 418, 3).
- Kakka I (Fleet, I. I. 33).
 Kaṭha G + (Pāṇ. 4, 3, 107).
 Kaṭheraṇi G (g. upakādi ad Pāṇ. 2, 4, 69).
 Kadhmora E (Mah. XIII, 767, only B.).
 Kanthu G (g. gargādi ad Pāṇ. 4, 1, 105).
 Kanthaka G (g. gargādi ad Pāṇ. 4, 1, 105).
 Kapiñcala G (g. śivādi ad Pāṇ. 4, 1, 112). ⁶⁵⁶
 Kapiṣṭhala G (Pāṇ. 8, 3, 91). ⁶⁵⁷
 Kamantaka G (g. upakādi ad Pāṇ. 2, 4, 69). ⁶⁵⁸

- Kamandaka G (g. upakādi ad Pāṇ. 2, 4, 69). ⁶⁵⁹
 Karutthāma P (Hariv. 1835).
 Kavantaka G (g. upakādi ad Pāṇ. 2, 4, 69).
 Kaṣīti V (Caland, Jaim. Br.).
 Kaśu V (Rv. VIII, 5, 37).
 Kaṣṭu G (g. śubhrādi ad Pāṇ. 4, 1, 123).
 Kahaya G (g. śivādi ad Pāṇ. 4, 1, 112).
 Kahūya G (g. śivādi ad Pāṇ. 4, 1, 112). ⁶⁶⁰
 Kahoḍa V + (Śat. Br. II, 4, 3, 1).
 Kānāndha V (Caland, B. Śr. S. XVIII, 41).
 p. Kānita V (RV. 8, 46, 21).
 Kāpiṣṭha V (Caland, B. Śr. S. III, 457, 2).
 Kāpuṭi V (Caland, B. Śr. S. III, 455, 6).
 Kāmantaka V (Caland, B. Śr. S. III, 444, 1). ⁶⁶¹
 Kāmānda E (Mah. XII, 4535).
 Kāmāndaka E (Mah. XII, 4534). ⁶⁶²
 Kāmāryāyani V (Caland, B. Śr. S. III, 440, 2).
 Kāyavya E (Mah. XII, 4854).
 Kārīrauti V (Caland, B. Śr. S. III, 433, 3).
 Kārkaṣa G (g. vākinādi ad Pāṇ. 4, 1, 158). ⁶⁶³
 Kālapavi (?) V (Caland, B. Śr. S. III, 441, 2).
 Kikkaka I (Bhandarkar, I. N. I. 1293).
 Kita G (g. aśvādi ad Pāṇ. 4, 1, 110).
 Kija V (Caland, Jaim. Br.).
 Kuthumi P (Wilson, Vi. P. 3, 60). ⁶⁶⁴
 Kuthumin G (Pāṇ. 6, 4, 144).
 Kudri G (g. grṣṭyādi ad Pāṇ. 4, 1, 136).
 p. Kaudreya V (Caland, B. Śr. S. III, 441, 2).
 Kumaṇḍa V (Caland, B. Śr. S. III, 426, 6).
 Kuramāravabhaṭṭa I (Bhandarkar, I. N. I. 1271).
 Kuruṅga V (RV. VIII, 4, 19).
 Kuruṇḍi P (Matsya P.). ⁶⁶⁵
 Kuśāmba G + (g. śubhrādi ad Pāṇ. 4, 1, 123). ⁶⁶⁶
 Kuśāla P (Vāyu P.) ⁶⁶⁷
 Kuśri V (Śat. Br. X, 5, 5, 1).
 Kusurubinda V (Pañc. Br. XXII, 15, 1, 10). ⁶⁶⁸
 Kṛṣṇānubhautika E (Mah. XII, 1598).
 Kenava P (Wilson, Vi. P. 3, 39).
 Kohita G (g. śivādi ad Pāṇ. 4, 1, 112).
 Kaukūsta V (Śat. Br. IV, 6, 1, 13). ⁶⁶⁹
 Kauṇakutsya E (Mah. I, 962).

- Kaunṭharavya V (Ait. Ār. III, 2, 2).
 Kautasta V (Pañc. Br.).
 Kaurama V (AV. XX, 127, 1). ⁶⁷⁰
 Kṣaitayata G (g. tikādi ad Pāṇ. 4, 1, 154).
 Kṣaimiti V (Caland, B. Śr. S. III, 462, 4).

 Khagaṇa P (Bhāg. P. 9, 12, 3). ⁶⁷¹
 Khaḍūra G (g. śubhrādi ad Pāṇ. 4, 1, 123).
 Khadūraka G (g. śivādi ad Pāṇ. 4, 1, 112). ⁶⁷²
 Khārdamāyana V (Caland, B. Śr. S. III, 423, 7).

 Gandharāyana V (Caland, B. Śr. S. III, 432, 7).
 Garga V + (Āśv. Śr. S. X, 2).
 f.p. Gārgī V + (Bṛhadār. Up. III, 6, 1).
 p. Gārgya V + (Āśv. G. S. 3, 4).
 Gargabhūmi P (Wilson, Vi. P. 4, 38). ⁶⁷³
 Galunas V (Caland, Jaim. Br.).
 Galūnasa V (Jaim. Up. Br. I, 38, 4).
 Gallu I (Fleet, I. I. 27).
 Gavalgaṇa E (Mah. I, 2426). ⁶⁷⁴
 f. Gāndini P (Hariv. 1912).
 Guṅgu V (RV. X, 48, 8).
 Guhalu G (g. gargādi ad Pāṇ. 4, 1, 105). ⁶⁷⁵
 Gobhila V (Caland, B. Śr. S. III, 454, 1).
 Gomikasvāmin I (Fleet, I. I. 23).
 Gorisvāmin I (Fleet, I. I. 22). ⁶⁷⁶
 Golanda G (g. gargādi ad Pāṇ. 4, 1, 105). ⁶⁷⁷
 Gośla V (Gop. Br. II, 6, 9). ⁶⁷⁸
 Gaurāmbhi V (Caland, B. Śr. S. III, 420, 8).
 Gaurivāyana V (Caland, B. Śr. S. III, 451, 1).
 Gauśla V (Ait. Br. VI, 30).

 Caka V (Pañc. Br. XXV, 15, 3). ⁶⁷⁹
 Caṇūra (Cā°) E + (Mah. II, 121).
 Caphaṭṭaka (Cā°) G (g. taulvalyādi ad Pāṇ. 2, 4, 61).
 Citrarepha P (Bhāg. P. 5, 20, 25). ⁶⁸⁰
 Cirātadatta I (Bhandarkar, I. N. I. 1271).
 Cirbika I (Fleet, I. I. 38).
 Cirbira I (Bhandarkar I. N. I. 1316).
 Cupa G (g. aśvādi ad Pāṇ. 4, 1, 110). ⁶⁸¹
 Cumuri V (RV. VI, 20, 13).
 Caiṭayata G (g. krauḍyādi ad Pāṇ. 4, 1, 80).

Chāgari (?) V (Caland, B. Śr. S. III, 448, 15).
Chāgavya V (Caland, B. Śr. S. III, 450, 1).
Chesmaka P (Brahm. P.).
Choḍugomin I (Fleet, I. I. 25).

Jabāla V + (Caland, Jaim. Br.).

f. Jabālā V (Chānd. Up. 4, 4, 1).

m. Jābāla V + (Śat. Br. 10, 3, 3, 1).

p.m. Jābāli V + (Chānd. Up. 4, 4, 2).

Jaratin G (g. śubhrādi ad Pāṇ. 4, 1, 123).

Jājali E + (Mah. XII, 9277).

Jāmālāyana (?) V (Caland, B. Śr. S. III, 420, 3).

Jāhuṣa V (RV. I, 116, 10).

Jihiti (?) V (Caland, B. Śr. S. III, 418, 1).

Jhillin E (Mah. I, 7002). ⁶⁸²

Tamsu E + (Mah. I, 3704). ⁶⁸³

Tamba P (Mārk. P. 67, 4).

Tāṇḍavinda(va) V (Śāṅkh. Ār. VIII, 10).

Tika G (Pāṇ. 4, 1, 154).

Timirgha V (Pañc. Br. XXV, 15).

Tirindira V (RV. VIII, 6, 46).

Tuji V (RV. VI, 26, 4) ⁶⁸⁴

Tumiñja V (TS. I, 7, 2, 1).

Turvaśa V (RV. I, 36, 18). ⁶⁸⁵

Turvasu E + (Mah. I, 3159). ⁶⁸⁵

Turviti V (RV. I, 36, 18).

Tuhuṇḍa E (Mah. I, 6983).

Trṇāṅku E (Rām. 4, 41, 62).

Taideha V (Caland, B. Śr. S. III, 428, 4).

Taulvali V + (Āśv. Śr. 2, 6).

Traivṇi V (Brh. Up. II, 6, 3).

Traiśāmba P (Wilson, Vi. P. 4, 116). ⁶⁸⁶

Tvaṣṭādhara E (Mah. I, 2548). ⁶⁸⁷

Dattoli P (Wilson, Vi. P. 3, 4).

Datva V (Caland, Jaim. Br.).

Dadda I (Bhandarkar, I. N. I. 1079).

Daśoṇi (RV. VI, 20, 4).

Daśoṇya V (Vālakh. 4, 2).

Dāvasu V. (Pañc. Br. XXV, 5, 12).

Dāsarma V (Kāth. S. VII, 6).

- Dimbhaka E (Mah. II, 576).
 Dilipa E + (Mah. I 2109).
 p. Dailipi G (g. taulvalyādi ad Pāṇ. 2, 4, 61).
 f. Duḍḍā I (Bhandarkar, I. N. I. 1304).
 Duliduha E + (Mah. I, 227).
 Duṣyanta E + (Mah. I, 371). ⁶⁸⁸
 Dr̥ḍhasyu E (Mah. III, 8640). ⁶⁸⁹
 Dairāṅgi V (Caland, B. Śr. S. III, 441, 3).
 Daivantāyana V (Caland, B. Śr. S. III, 421, 6). ⁶⁹⁰
 Daivantyāyana V (Āśv. Śr. 12, 10).
 Druhya G (g. śivādi ad Pāṇ. 4, 1, 112).
 Dvaitavana V + (Śat. Br. 13, 5, 4, 9).

 Dhundhu E + (Mah. 3, 13511).
 Dhundhumant P (Vi. P. 4, 1, 19 (20)). ⁶⁹¹

 Nakira V (Caland, Jaim. Br.). ⁶⁹²
 Natta G (g. aśvādi ad Pāṇ. 4, 1, 110).
 Nannabhaṭṭi I (Bhandarkar, I. N. I. 1259).
 Nācika E (Mah. XIII, 257). ⁶⁹³
 Nitambhū E (Mah. XIII, 1765). ⁶⁹⁴
 Naivaki G (g. taulvalyādi ad Pāṇ. 2, 4, 61). ⁶⁹⁵
 Nodhas V (RV. I, 61, 14).

 Paṭharvan V (RV. I, 112, 17).
 Patañjala V + (Caland, B. Śr. S. III, 439, 3).
 Patitri E (Mah. VIII, 2263).
 Padañjala G (g. upakādi ad Pāṇ. 2, 4, 69).
 Paruccheṇa V (Nir. X, 42). ⁶⁹⁶
 Pavaṣṭurika G (g. śubhrādi ad Pāṇ. 4, 1, 123).
 Pavinda G (g. aśvādi ad Pāṇ. 4, 1, 110).
 Paṣika G (g. śivādi ad Pāṇ. 4, 1, 112).
 Pijavana V (Nir. II, 24). ⁶⁹⁷
 Piṭhinas V (RV. VI, 26, 6).
 Pipru V (RV. I, 51, 5). ⁶⁹⁸
 Puraya V (RV. VI, 63, 9).
 Puridvant P (Vā. P.).
 Purumāyya V (RV. VIII, 68, 10).
 Puruṣanti V (RV. I, 112, 23). ⁶⁹⁹
 Purocana E (Mah. I, 380). ⁷⁰⁰
 Prthavāna V (RV. X, 93, 14).
 Pr̥sadhra V + (Vālakh. 4, 2).

- Pṛṣadhru E (Mah. VII, 6912).
 Pedu V (RV. I, 117, 9).
 Paija P (Wilson, Vi. P. 3, 48).
 Potimatsaka E (Mah. V, 83).
 Pauspiṇji P (Wilson, Vi. P. 3, 58).
 Pauspiṇḍya V (Sāmavidh. Br.).
 Pracula G (g. gargādi ad Pāṇ. 4, 1, 105).
 Pratardana V + (Śāṅkh. Br. 26, 4).
 Pratindhaka E + (Rām. 1, 71, 9).⁷⁰¹
 Pratiha P (Bhāg. P. 5, 15, 3, 4).⁷⁰²
 Pratyagra(ha) E + (Mah. I, 2363).
 Pramaganda V (RV. III, 53, 14).
 Pravati V (Caland, Jaim. Br.).⁷⁰³
 Praskaṇva V + (RV. I, 44, 6).
 Prāgahi V (Kauṣ. Br. XXVI, 4).
 p. Prāḍāhati G (g. taulvalyādi ad Pāṇ. 2, 4, 61).⁷⁰⁴
 Plati V (RV. X, 63, 17).

- Babara V (TS. VII, 1, 10, 2).
 Bamba V (TS. VI, 6, 8, 4).
 Baru V (Ait. Br. VI, 25).
 Barku V (Śat. Br. I, 1, 1, 10).
 Balbūtha V (RV. VIII, 46, 32).
 m. Bāḍeyīputra V (Brh. Up. VI, 4, 30).
 p. Bādhyoga V + (Śat. Br. XIV, 9, 4, 33).
 Bādha V (Ait. Ār. III, 2, 3).
 Bāṣkala V + (Caland, B. Śr. S. III, 423, 4).
 Buḍila (Bulila) V (Śat. Br. IV, 6, 1, 9).
 Brbu V (RV. VI, 45, 31).
 Boṭaka I (Fleet, I: I. 38).

- Bhaḍita G (g. gargādi ad Pāṇ. 4, 1, 105).
 p. Bhāḍitāyana V (Vamśa Br.).
 Bhanandana P (Mār. P. 114, 6).⁷⁰⁵
 Bharama G (g. śubhrādi ad Pāṇ. 4, 1, 123).⁷⁰⁶
 Bhalandana V + (Caland, B. Śr. S. III, 465, 9).
 Bhallāta P (Wilson, Vi. P. 4, 142).
 p. Bhāllaveya V (Śat. Br. 10, 6, 1, 1).
 Bhāganti V (Caland, B. Śr. S. III, 422, 1).
 Bhāguri V + (Brh. Dev. 3, 20).
 Bhāguritthāyana V (Caland, B. Śr. S. III, 460, 6).
 Bhāguritthi V (Caland B. Śr. S. III, 422, 1).

- Bhāgraha I (Fleet, I. I. 21).
 Bhārūṇya V (Caland, B. Śr. S. III, 434, 3).
 Bhumanyu E (Mah. I, 3712).
 Bhuluṇḍa I (Bhandarkar, I. N. I. 1266).
 Bhūñjāyana V (Caland, B. Śr. S. III, 420, 3). ⁷⁰⁷
 Bhaimarika P (Wilson, Vi. P. 5, 107).
 Bhojasin V (Caland, B. Śr. S. III, 439, 4).
 p. Bhauliki G (g. tikādi ad Pāṇ. 4, 1, 154).
 Makathu G (g. śubhrādi ad Pāṇ. 4, 1, 123).
 Makaṣṭu G (g. śubhrādi ad Pāṇ. 4, 1, 123).
 Maghaṣṭu G (g. śubhrādi ad Pāṇ. 4, 1, 123).
 Maṅkaṇaka E (Mah. III, 6086).
 Maṅktila V (Caland, B. Śr. S. III, 465, 9).
 Maṅguṣa G (g. kurvādi ad Pāṇ. 4, 1, 151).
 Majiraka G (g. śivādi ad Pāṇ. 4, 1, 112).
 Maṅṭarāja I (Fleet, I. I. 1).
 Madragāra V (Vamśa Br.).
 Manivaka P (Mār. P. 53, 21).
 Mammaka I (Bhandarkar, I. N. I. 1293).
 Maśarśāra V (RV. I, 122, 15).
 Mahābhīṣa E (Mah. I, 3843).
 Mahāvīta P (Mār. P. 53, 19).
 Mahitha V (Caland, Jaim. Br.).
 p. Māhitthi V (Śat. Br. VI, 2, 2, 10).
 Mahimnāra P (Hariv. 1058).
 Mahya E (Mah. I, 43). ⁷⁰⁸
 Māṇabhindavya (?) V (Caland, B. Śr. S. III, 429, 1).
 Māṇṭi V (Śat. Br. XIV, 5, 5, 22).
 p. Māthava V (Śat. Br. I, 4, 1, 10).
 Mānaṅgi V (Caland, B. Śr. S. III, 441, 3).
 Māndhūpa V (Caland, B. Śr. S. III, 436, 2).
 Māmanthareṣaṇa V (Caland, B. Śr. S. III, 426, 3).
 p. or m. Mārgaveya V (Ait. Br. VII, 27, 3).
 Mithi E + (Rām. 1, 71).
 Mimata G (Pāṇ. 4, 1, 150).
 Muṇḍibha V (Śat. Br. XIII, 3, 5, 4).
 Mūrtaya P (Bhāg. P. 9, 15, 4).
 Mrkaṇḍu G (g. śubhrādi ad Pāṇ. 4, 1, 123).
 Mauṣitaki V (Caland, B. Śr. S. III, 439, 5).
 Yajñapi V (Caland, B. Śr. S. III, 423, 7).

Yadu V + (RV. I, 54, 6).
 Yadudhra P. (Hariv. 435).
 Yamaṣṭu G (g. śubhrādi ad Pāṇ. 4, 1, 123).
 Yamunda G (g. tikādi ad Pāṇ. 4, 1, 154).
 Yayāti V + (RV. I, 31, 17).
 Yavayasa P (Bhāg. P. 5, 20, 3).
 Yavinara P (Hariv. 1075).
 Yaska V + (Caland, B. Śr. S. III, 421, 5).
 Yudhāṃśrauṣṭi V (Ait. Br. 8, 21).
 Yudhyāmadhi V (RV. VII, 18, 28).

Raṅkaboṭa I (Fleet, I. I. 27).
 Raji V + (RV. VI, 26, 6).
 Rantināra P (Wilson, Vi. P. 4, 129). ⁷⁰⁹
 Randhas(a) G (Kāśikā ad Pāṇ. 4, 1, 114).
 Rājitatāyin V (Caland, B. Śr. S. III, 421, 6).
 p. Rāhakṣati G (g. pailādi ad Pāṇ. 2, 4, 59). ⁷¹⁰
 Rukharadeva I (Fleet, I. I. 22).
 Rumaṇvant E + (Mah. III, 10180).
 Ruśama V (RV. VIII, 3, 13).
 f. Ruśamā V (Pañc. Br. XXV, 13, 3).
 Reṇava V (Caland, B. Śr. S. III, 447, 1). ⁷¹¹
 Revāḍyaka I (Bhandarkar, I. N. I. 1204).
 Raikva V (Chānd. Up. IV, 1, 3).

Laṅka G (g. naḍādi ad Pāṇ. 4, 1, 99). ⁷¹²
 Lahya G (g. śivādi ad Pāṇ. 4, 1, 112).
 p. Lāhyāyana V (Śat. Br. XIV, 6, 3, 1).
 p. Lātavya V (Pañc. Br. VIII, 6, 8).
 Lilāḍhya E (Mah. XIII, 252).
 Luśa V (Pañc. Br. IX, 2, 22).
 Luśākapi V. (Pañc. Br. XVII, 4, 3). ⁷¹³
 f. Lopāmudrā V + (RV. I, 179, 4).
 Lauka V (Caland, B. Śr. S. III, 444, 2).

Vaka V (Chānd. Up. I, 2, 13).
 Vaṅgrda V (RV. I, 53, 8).
 Vatchalin I (Bhandarkar, I. N. I. 1206).
 Vataṇḍa G (g. gargādi ad Pāṇ. 4, 1, 105).
 Vadbhutaka V (Caland, B. Śr. S. III, 442, 2).

- p. Vādbhūṭaka V (Caland, B. Śr. S. III, 442, 1).
 Vayokṣibheda V (Caland, B. Śr. S. III, 428, 6).
 Varosūṣāman V (RV. VIII, 23, 28). ⁷¹⁴
 Valabhiki V (Caland, B. Śr. S. III, 430, 2).
 Vasukra V (Ait. Ār. I, 2, 2).
 Vahyaska G (g. vidādi ad Pāṇ. 4, 1, 104).
 Vākina G (g. vākinādi ad Pāṇ. 4, 1, 158).
 Vājanti V (Caland, B. Śr. S. III, 461, 5).
 Vājapya G (g. nadādi ad Pāṇ. 4, 1, 99).
 Vāñjāyana (?) V (Caland, B. Śr. S. III, 446, 3).
m. Vāḍeyiputra V (Śat. Br. XIV, 9, 4, 30).
 Vādhūla V + (Caland, B. Śr. S. III, 421, 5).
p. Vādhaula V (Āśv. Śr. S. 12, 10, 10).
 Vāyupūṭa V (Caland, B. Śr. S. III, 443, 1).
 Vāravya V (Caland, B. Śr. S. III, 443, 4).
 Vāridhāpayanta V (Caland, B. Śr. S. III, 448, 12).
 Vāhakathi V (Caland, B. Śr. S. III, 458, 3).
 Vahuli E (Mah. XIII, 252). ⁷¹⁵
 Vicakh(y)u E (Mah. XII, 9467). ⁷¹⁶
 Vitatya E (Mah. XIII, 2001).
 Vidūratha E + (Mah. I, 3792). ⁷¹⁷
 Vivimśa E + (Mah. XIV, 68).
 Vivimśati E + (Mah. I, 2447).
 Vivimśu E (Mah. VIII, 1009).
f. Viśpalā V (RV. I, 112, 10).
 Viṣṇāpū V. (RV. I, 116, 23).
 Vikidinna I (Fleet, I. I. 38). ⁷¹⁸
f. Vṛcayā V (RV. I, 51, 3).
m. Vaitṭabhaṭīputra V (Brh. Up. VI, 5, 2).
 Vaihali V (Caland, B. Śr. S. III, 418, 4).
p. Vaihinari V + (Caland, B. Śr. S. III, 417, 3).
 Voḍhu P (Wilson, Vi. P. 2, 200).
p. Vyāḍi V + (Caland, B. Śr. S. III, 440, 2).

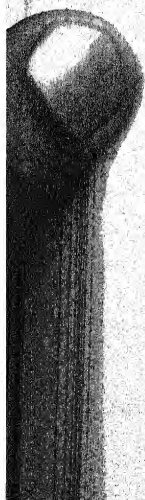
 Śakapūṇa V (Nir. 3, 11).
 Śaṅga V (Jaim. Up. Br. III, 40, 1).
p. Śaṇḍa V (RV. VI, 63, 9).
 Śandila V + (Caland, B. Śr. S. III, 453, 5).
 Śamaṭha E (Mah. III, 8527).
 Śarāvin G (g. bāhvādi ad Pāṇ. 4, 1, 96).
 Śaryāta V (RV. I, 112, 17). ⁷¹⁹

- Šaryāti E + (Mah. I, 224). ⁷¹⁹
 Šalaṅkaṭa G (g. tikakitavādi ad Pāṇ. 2, 4, 68).
 Šalaṅku G (g. naḍādi ad Pāṇ. 4, 1, 99).
 p. Šalaṅkāyana V (Caland, B. Śr. S. III, 444, 1).
 Šalāthala G (g. upakādi ad Pāṇ. 2, 4, 69). ⁷²⁰
 Šāṅkarava V (Caland, B. Śr. S. III, 419, 1).
 Šātāhara G (g. śubhrādi ad Pāṇ. 4, 1, 123).
 Šāmburāyaṇa V (Caland, B. Śr. S. III, 434, 1).
 Šālāli V (Caland, B. Śr. S. III, 436, 3).
 Šālāhali V (Caland, B. Śr. S. III, 430, 2).
 Šini V + (Caland, B. Śr. S. III, 433, 6).
 Šilālin G (Pāṇ. 4, 3, 110).
 p. Šailāli V + (Śat. Br. XIII, 5, 3, 3).
 Šikayata G (g. tikādi ad Pāṇ. 4, 1, 154). ⁷²¹
 Šuśmiṇa V (Ait. Br. VIII, 33, 10).
 Šauciṣṭakṣa V (Caland, B. Śr. S. III, 457, 2).
 Šyāparṇa V + (Śat. Br. VI, 2, 1, 39).
 Šrāvasta(ka) E + (Mah. III, 13518).
 Šrutarya V (RV. I, 112, 9). ⁷²²
 Šrutarvan V + (RV. VIII, 74, 4).
 Šrumant G (Pāṇ. 5, 3, 118).
 p. Šraumata V (Caland, B. Śr. S. III, 446, 7).
 p. Šraumatya V (Śat. Br. X, 4, 5, 1).
 Šruva G (g. gargādi ad Pāṇ. 4, 1, 105). ⁷²³
 Švaphalka G + (g. taulvāyādi ad Pāṇ. 2, 4, 61).

 Sadhri V (RV. V, 44, 10).
 Sadhryaśva (Caland, Jaim. Br.). ⁷²⁴
 Sanaga V (Śat. Br. XIV, 5, 5, 22).
 Sarvavāḍha I (Fleet, I. I. 27).
 Savetas V (Caland, B. Śr. S. III, 422, 3).
 Sāyasya V (Caland, B. Śr. S. III, 450, 1).
 p. Sāyya V (RV. VI, 20, 6). ⁷²⁵
 Sālaṅghāyana E (Mah. XIII, 251).
 Sahañja P (Hariv. 1845).
 Sirinda V (Caland, Jaim. Br.).
 Silibāka E (Mah. II, 109). ⁷²⁶
 Sudivātaṇḍi E (Mah. XII, 8900).
 Sunika P (Wilson, Vi. P. 4, 178).
 Supratardana E (Mah. IV, 1768).
 Suplan V (Śat. Br. II, 4, 4, 4).

- Suṣkanta P (Hariv. 1721).
Sṛkaṇḍu G (g. śubhrādi ad Pāṇ. 4, 1, 123). 727)
Sṛbinda V (RV. VIII, 32, 2). 728)
Seduka E (Mah. III, 13262).
Saikayata G (g. krauḍyādi ad Pāṇ. 4, 1, 80).
Saitaki V (Caland, B. Śr. S. III, 455, 7).
Sobhari V (RV. VIII, 5, 26).
p. Sauvarcanasa V (TS. I, 7, 2, 1).
Smadibha V (RV. X, 49, 4).
Svāhi P (Hariv. 1969).
Svairaki V (Caland, B. Śr. S. III. 451, 5).

Haryatvata P (Hariv. 1515).
Havidhra E + (Mah. XIII, 7683).
Hiḍimba E + (Mah. I, 2253).
f. Hiḍimbā E + (Mah. I. 380).
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NOTES.

1. A. F. Pott. Die Personennamen, insbesondere die Familiennamen und ihre Entstehungsarten. Leipzig 1853. 2 Aufl. 1859.
2. E. Förstemann. Altdeutsches Namenbuch. I. Personennamen. Nordhausen 1856. 2 Aufl. Bonn 1900.
Förstemann confined himself to the continental Teutonic tribes previous to 1100 (p. VI).
3. K. Strackerjahn. Die jeveländischen Personennamen. Progr. Gymn. Jever 1864.
4. Max Gottschald. Deutsche Namenkunde. Unsere Familiennamen nach ihrer Entstehung und Bedeutung. München 1932. pg. 7.
5. F. Stark. Die Kosenamen der Germanen. Wien 1868.
6. E. Förstemann. Kosenamen der Germanen. 1868.
7. K. G. Andresen. Die altdeutschen Personennamen in ihrer Entwicklung und Erscheinung als heutige Geschlechtsnamen. Mainz 1873. 2 Aufl. 1876.
8. A. Socin. Mittelhochdeutsches Namenbuch nach oberrheinischen Quellen des 12. und 13. Jahrhunderts. Bazel 1903.
9. Alfons Hilka. Die altindischen Personennamen. Breslau 1910, is of opinion, that by Förstemann, Stark, Andresen and Socin "die formale Seite der Namen zu einseitig betont ist". (p. 1).
10. August Fick. Die Griechischen Personennamen nach ihrer Bildung erklärt, mit den Namensystemen verwandter Sprachen verglichen und systematisch geordnet. Göttingen 1874.
11. Indogermanische Eigennamen als Spiegel der Kulturgeschichte von Felix Solmsen † herausgegeben und bearbeitet von Ernst Fraenkel. Heidelberg 1922. (p. 111).
12. Fick—Bechtel. Die griechischen Personennamen. Göttingen 1894.
13. Fr. Bechtel. Die attischen Frauennamen. Göttingen 1902.
Fr. Bechtel. Die historischen Personennamen des Griechischen bis zur Kaiserzeit. Halle 1917.
Fr. Bechtel. Namenstudien. Halle 1917.
14. W. Schulze. Zur Geschichte lateinischer Eigennamen. Abh. der Kön. Ges. der Wiss. zu Göttingen. Phil.-hist. Klasse, Neue Folge, Band V, 2. Berlin 1904.
15. K. Meister. Lateinisch-Griechische Eigennamen. Heft I. Altitalische und Römische Eigennamen. Berlin 1916.
16. Up till 1910 a general bibliography of Indo-European onomatology is found in Hilka p. 153 sqq. And up till 1914 H. Bähnisch, Die deutschen Personennamen², 1914, pp. VII—VIII.
For my purpose it was not necessary to give all the literature of Indo-European onomatology. For Old-Prussian, see: R. Trautmann. Die alt-preussischen Personennamen. Göttingen 1925.

17. E. Schröder. Die deutschen Personennamen. Festrede 5 Juni 1907 gehalten. Göttingen 1907.
18. Der Name. Ein Beitrag zu seiner Geschichte im Altertum und besonders bei den Griechen. Von Rudolf Hirzel [1918 herausgegeben von G. Goetz]. Abh. der phil.-hist. Kl. der Säch. Ak. der Wissensch. Bnd. 36 [1921].
19. Solmsen—Fraenkel. Indogermanische Eigennamen. 1922.
20. Albert Dauzat. Les Noms de Personnes. Paris, 1925.
21. See p. 19.
22. V. Larock. Essai sur la valeur sacrée et la valeur sociale des noms de personnes dans les sociétés inférieures. (Rev. de l'hist. des religions 51 (1930) 101, p. 27—67, 101—201. 102, p. 67—92).
23. Schulze p. 548 „Man wird schwerlich weiterkommen, solange man sich nicht entschließt Fragen der Onomatologie mit nüchterner Selbstbescheidung einfach als das zu behandeln was sie nun einmal in erster Linie sind, als Fragen der Wortbildung, und die Untersuchung bewusst auf die morphologischen Verhältnisse zu concentriren, zunächst ganz ohne Rücksicht auf das etymologische Verständnis. Wer nicht gewöhnt ist sich bis ins Einzelne Rechenschaft über den formalen Bau der Namen abzulegen, kann nur raten, nicht deuten.“
Schröder (p. 7) discusses *Siegfried*, but cannot exactly make out what sort of compound it is, neither what "*Frieden*" comprises exactly, and finishes up with: "Man ersieht daraus, wie verschiedene Möglichkeiten der Deutung gegeben sind: nicht etwa nur für uns Gelehrte von heute — nein, auch für die Menschen vor 2000 Jahren. Unter einem Dutzend Väter, die ihrem Sohne den Namen *Siegfried* gaben, brauchen nicht zwei gewesen zu sein, die sich dabei dasselbe gedacht haben" (italics here and further by myself).
Hilka p. 55 „Die Frage der Kürzung der Vollnamen ist für das Indische mit grosser Vorsicht zu behandeln.“
Solmsen p. 21 „Oft ist natürlich Skepsis und Eingeständnis des Nichtwissens im weiten Umfange nötig.“
Gottschald p. VI. „Ueberhaupt sei für alle Deutungen des Namenbuches grundsätzlich bemerkt: So kann der Name, nicht so musz er gedeutet werden.“
24. Walther Wüst. Ueber das Alter des Rgveda und die Hauptfragen der indoarischen Frühgeschichte. Wien. Zeitsch. f. d. K.d. Morgenl. 34, 1927, p. 191 and 192.
25. Gottschald p. 2 „Auch eine besondere Behandlung des Namens und der Namengebung vom Standpunkte der Völkerkunde aus ist noch nicht vorhanden.“
26. W. Wüst. Indisch. 1929. Grundriss der indogermanischen Sprach- und Altertumskunde. Geschichte der indogermanischen Sprachwissenschaft. Zweiter Teil, Vierter Band, Erste Hälfte. p. 141 „Lehn- und Substrateinflüsse schließen wie in einem Brennpunkt im Eigennamenproblem zusammen, dessen gesamte Materialien längst einmal in einem eigenen Lexikon zusammengestellt werden müßten.“
J. Bloch. L'indo-aryen du Veda aux temps modernes. Paris 1934. p. 323 "La toponomastique, qui a fourni des données si précieuses sur la pré-histoire linguistique de l'Europe, n'a pas été étudiée encore." (nl. for India.

The same holds good for an Indian anthroponomasticon.)

27. Reallexikon der indogermanischen Altertumskunde von O. Schrader. Herausgegeben von A. Nehring. Berlin und Leipzig 1929.

I suppose that Schrader—Nehring's statement is incomplete in saying that the Indo-European nomenclature is abandoned by the Armenians, Phrygians, and Italians. In fact Fick (p. LXV sqq.) had already remarked that of the Baltic peoples, the Lithuanians and the Lettish people had abandoned the Indo-European name-forms too. Hilka (p. 46) again says that only the Italians, Phrygians, Armenians and the Albanians have abandoned the Indo-European system.

Justi (p. VII) makes an exception in the case of the Italians. So in this connection there is considerable confusion. I have not been able to elucidate matters on this point.

28. Wörterbuch der Antike. Von Lamer, Bux und Schöne. Leipzig 1933.
29. F. Justi. Iranisches Namenbuch. Marburg 1895.
30. G. Hüsing. Die Iranischen Eigennamen in den Achämenideninschriften. Diss. Königsberg 1897.
31. See note 10.
32. Even before Fick's time isolated names had been discussed more than once, but these attempts provided as yet no basis for a general insight into the Indo-European nomenclature. Lassen e.g. discussed in 1840 (Zeitschr. f. d. Kunde d. Morgenl. Dritter Band) the names of *Viradāman* and *Rudrasāha*. Weber observed in 1862 (Ind. Stud. V, p. 149, note): "Der Name von Pāṇini's Groszvater *Devala* bedeutet als Appellativum soviel als *devājīvin* "prêtre d'une idole". It is obvious, however, that this name is to be regarded as hypocoristicon *Deva-la*.
33. R. Otto Franke. Die Indischen Genuslehren mit einem Anhang über die indischen Namen. Kiel 1890. (p. 57 sqq.).
34. Göttinger gelehrte Anzeigen 1892, p. 483 sqq.
35. Die Patronymica im Alt-Indischen. Inaugural-Dissertation zur Erlangung der Doctorwürde. Univ. Basel. von Theophil Gubler. Göttingen 1903.
36. Beiträge zur Kenntnis der indischen Namengebung. Die altindischen Personennamen. von Dr. Alfons Hilka. Breslau 1910. [Indische Forschungen. 3 Heft.].
37. Among the things left by my teacher Prof. Caland was a brief review of Hilka's work in manuscript. This review of Prof. Caland's was nowhere to be found, hence it will not have appeared in print. Two remarks in it seem to be of importance. In the first place Hilka, in discussing the Indian rules of the nomenclature has almost entirely neglected a source of the greatest value viz: the Baudhāyana Gr̥hyasūtra, e.g. the important place B. Gr̥h. S. II, 2, and what Hilka does quote from it is, on the whole, wrongly interpreted. Hilka quotes too Knauer's translation of the Gobhila Gr̥hyasūtra, whereas Caland deems that of Oldenburg the more correct one. So, according to Caland this chapter contains nothing new or original. In the second place Hilka fails to draw a single conclusion from the material. In the last objection of Caland's I cannot share. At least when one has made a thorough study of Hilka, one can acquire a thorough and true insight in Indian nomenclature, while one must be very much on one's guard in the matter of drawing conclusions from names.

38. Vedic Index of Names and Subjects by A. A. Macdonell and A. B. Keith. London 1912.
39. But pretty well only in the case of very transparent names, not completely and systematically, e.g. II, 420 gives 5 names beginning with *Satya-*; of these are translated *Satya-kāma*, *Satya-yajña*, *Satya-vacas*, *Satya-śravas*, but not the 5th *Satya-havis*.
40. F. E. Pargiter. Ancient Indian Historical Tradition. London 1922.
41. Pargiter p. 6 "if any one contests tradition, the burden lies on him to show that it is wrong; and, till he does that, tradition holds the field."
On pages 119—125 Pargiter gives reasons for believing the genealogies.
42. Pargiter p. 126 sqq. Consideration of Names.
43. H. de Willman—Grabowska. Les noms de personnes dans le Satapatha Brāhmaṇa. Mém. ling. off. à M. J. Vendryes. Paris 1925.
44. See note 26 and also W. Wüst in Wiener Zeitschr. f. d. Kunde d. Morgenl. 34 [1927] p. 191.
45. Betty Heimann. Zur indischen Namenkunde. Studia Indo-iranica. Ehrengabe für Wilhelm Geiger. Leipzig 1931. p. 139—155.
46. R. C. Temple. A Dissertation on the proper names of Pañjābis. Bombay, Calcutta, London 1883.
47. M. R. P. Masani. Customs, Ceremonies and Superstitions connected with the Naming of Children in India, as compared with those prevailing in other Countries. Actes du XVIIIe congrès international des Orientalistes, Leiden 1931.
48. Hilka p. 3.
49. cf. Constantin Régamey, Bibliographie analytique des travaux relatifs aux éléments anaryens dans la civilisation et les langues de l'Inde. Bulletin de l'Ecole Française d'Extrême-Orient, XXXIV, 1935 (Bibliography up till December 1933).
50. S. Lévi. Pré-aryen et pré-dravidien dans l'Inde. Journ. Asiatique. 1923 [203] p. 1 sqq.
51. J. Przyluski. Un ancien peuple du Penjab: Les Udumbara. Journ. Asiatique 1926. p. 1—59.
52. p. 51 „L'histoire de la civilisation indienne s'éclaire également quand on étudie les influences austroasiatiques.”
53. p. 52. "Le Mahābhārata d'autre part est le récit de la lutte des Kaurava et des Pāṇḍava. Les uns et les autres ont d'étroites affinités avec les populations austroasiatiques, ainsi qu'en témoignent certains de leurs noms et leurs coutumes. Parmi les plus anciens épisodes de la grande épopée, quelques-uns racontent sans doute les guerres qui mirent aux prises les populations anaryennes de l'Inde. Il n'est peut-être pas exagéré de dire que l'histoire de la formation du Mahābhārata est à reprendre en discutant ces nouveaux problèmes."
See also G. J. Held, The Mahābhārata, an ethnological study. Diss. Leiden 1935.
54. J. Przyluski. Hippokuora et Satakarni. Journ. of the Royal As. Soc. 1929. p. 273—279.
55. p. 279 "Quand on voudra mesurer la part des influences anaryennes dans le développement de la littérature prākṛite, on ne devra pas perdre de vue que l'onomastique des Andhras contient un important élément

austroasiatique."

This article has been translated into English by L. V. Ramaswami Aiyar M.A., B.L. in *Journal of the Andhra Historical Research Society*, vol. IV. 1930 p. 49—53.

The translator adds a note (p. 53, note):

"We may also note here that a new vista is opened up for the linguist too. The use of Austric forms to denote names of towns and dynasties points to the influence of the Austric speeches in this part of India. How far Dravidian may have been affected by it, is a matter for Dravidologists to investigate."

56. *Austrisch en Arisch. inaug. rede* J. Gonda, 1932. (with copious references to literature on the subject).
57. *Acta Orientalia* 10 p. 332—334.
58. Bloch. *L'indo-aryen.* p. 3 "En tout cas les chefs portent assez souvent des noms à consonances barbares pour qu'on puisse admettre déjà l'existence de mélanges jusque dans la noblesse."
59. W. Wüst. *Ueber das Alter des Rgveda und die Hauptfragen der indo-arischen Frühgeschichte.* Wiener Z. f. d. K. d. Morg. 34, 1927 p. 165—215. W. Wüst. Ein weiterer irano-skythischer Eigenname im Rgveda. *Studia Indo-iranica.* Ehrengabe Geiger, Leipzig 1931. p. 185—212.
60. This does not so much correspond to the wish of Wüst, who does not want a dictionary of names like Justi's, but one that contains "neben den Personennamen auch die von Flüssen, Gebirgen, Siedelungen, Völkern usw." Wien. Zeitschr. f. d. K. d. Morg. 34, 1927 p. 191. See also note 26, and W. Wüst, *Vergleichendes und etymologisches Wörterbuch des Alt-indoarischen (Altindischen)*, Heidelberg, 1935 (Lieferung 1—3) p. 58 and 59, where Wüst communicates his purpose to give "ein großangelegtes wirklich umfassendes Eigennamen-Wörterbuch des Alt-Indoarischen."
61. Wüst, too, hoped for a dictionary of names "von den ältesten Zeiten bis etwa in die Jahre der ersten islamischen Invasion rd. 700 n. Chr.)" Wien. Zschr. 34, 1927 p. 191.
The chronological period, too, for the Puranic "Diaskeuastentätigkeit", according to Kirfel had then come to a close, and lies between 335—630 A.D. *Das Purāṇa Pañcalakṣaṇa*, von Willibald Kirfel. Bonn 1927, p. XVIII—XIX.
62. Hilka, opposite p. 1. "Die vedischen Namen, weil zumeist dunkel und unsicher, wurden selten berücksichtigt".
63. On the other hand, the Indian names, also outside India are of significance, e.g. to the Archipelago and Kambodscha. Concerning Kambodscha, Wackernagel says (*Altind. Gramm.* I (1895) p. XXXVII):
"Wie im Archipel dringt auch das ai. Namenssystem ein, mit dem charakteristischen Namensausgang *-varman*". It would be worth while to make a systematic inquiry into the names of the Archipelago.
64. Fick, who was by all means qualified to compare names from the Indo-European speeches expresses himself concerning Sanscrit names thus (p. CXXXIX): "Das indische Namensystem..... übertrifft alle seine Verwandten an glänzender Durchsichtigkeit, wenn es sich auch in massvoller Schönheit nicht mit der griechischen, an Pracht und Fülle nicht mit der germanischen Namengebung messen kann."
65. Wackernagel. *Altind. Gramm.* I p. XXVII, n. 1. "Öfters leben Wörter

oder Wortformen der vedischen oder sonst der ältern Sprache, die in ihrer ursprünglichen appellativen oder adjektivischen Bedeutung später verschollen sind, als Nomina propria oder Epitheta bis in späte Zeit vor. So *amitra-gḥāta*....., *aṣāḍhā*....., *kṛpāṇīla* (v. *kṛpāṇīḍa*), *maghavan*, *mārjāliya*, *mudgala*, *raghu*."

66. R. Hirzel. Der Name, p. 46:
 "Die Namen sind in versteinelter Form Tatsachen der Familiengeschichte, historische Urkunden, aber nicht bloß der Familiengeschichte, sondern auch der Geschichte der Staaten und Völker."
67. H. Hirt. Indog. Grammatik IV. Heidelberg 1928. p. 80 "Die idg. Personennamen werden — und darin liegt eine besondere Eigentümlichkeit unseres Sprachstammes gegenüber andern Stämmen — durch Zusammensetzung gebildet..... Oftmals können wir an den Eigennamen erkennen, ob eine unbekannte Sprache idg. ist oder nicht."
68. Hilka p. 5 "Bei den Kulturvölkern endlich treten als höchste Stufe eines vollendeten Namensystems bestimmte Ausdrücke des Volksideals hervor." Solmsen—Fraenkel. Indog. Eigenn. p. 113:
 "Gerade in den Vollnamen prägen sich daher die Ideale eines Volkes, das, was ihm in seinem Denken und Fühlen als das Höchste und Erstrebenswerteste erscheint, deutlich aus, und sie bilden einen Spiegel seiner Sinnes- und Denkweise. Es ist daher von besonderem Interesse, für jedes einzelne Volk festzustellen, welche Wörter und Begriffe in seinen Namen, zumal den Vollnamen besonders häufig zur Anwendung kommen."
 How typical the names of the Romans are, is well explained by Solmsen p. 152. See also Betty Heimann. Ehrengabe Geiger p. 141.
69. B. Heimann. Ehrengabe Geiger. p. 155:
 "Wahrscheinlich wird auch alle Namenforschung zu dem schon auf verschiedenen anderen Wegen für Indien erarbeiteten Strukturprinzip führen: das Individuum hebt sich nicht als Einzelnes heraus und, wenn es anschaulich hervortritt, so erscheint es als Mitglied eines oder mehrerer Verbände, die sich im Kosmischen decken oder überschreiten."
70. Justi says and rightly, Iran. Namenbuch p. 5:
 „Mit der Benennung der Neugeborenen könnte man einen Wunsch oder eine Hoffnung ausdrücken, und das Nomen zu Omen machen."
 On page VI, however, he says one-sidedly and not exactly correctly:
 "Der Name drückt das Wesentliche und Charakteristische des Menschen aus."
71. Schröder. Die deutschen Personennamen 1907. p. 12, "Ursprünglich war jede Namengebung Namensschöpfung gewesen, erwachsen aus einem Akt erhöhter Phantasie: der Name selbst war ein konzentrierter poetischer Heilwunsch."
72. Actes XVIII. congr. int. des Or. Leiden 1931. p. 148.
73. cf. W. Schulze, KZ. 40 (1907): p. 411, A. 1: "Der Name deckt sich mit dem Wesen und ist die Offenbarung des Wesens." Cp. skt. *yathārthanāman*, *yathārthakṛtanāman*, "having a true name", for instance Daśak. 98 (Nirṇ.¹⁰) Arthapatināṃne kasmaicid..... *yathārthanāṃne sarthavāhāya ditsati*.
 This is, for instance, observed in the prayers of the Ancients: the deity must be called upon by its own name and not by an appellation of general application. So the name is inseparably bound up with the god. (Wacker-

nagel, Vorlesungen über Syntax I. 297). See also X. Wolters, Notes on Antique Folklore, Diss. Utr. 1935, pp. 25 and 26. "The name given to the person counts as the person himself. When a name was given to a child, the name came by that fact into being, and was conceived as a physical and living thing, and the knowledge of the name, which is the soul of the possessor, gives him entirely into the power of the utterer."

74. What Gottschald said in 1932 (Deutsche Namenkunde p. 2) still holds good: "Auch eine besondere Behandlung des Namens und der Namengebung vom Standpunkte der Völkerkunde aus ist noch nicht vorhanden."
75. Comparative linguistics even have not yet given an unanimous etymological explanation of the word "name".

Justi (Iran. Namenb. p. IV note 1) rejects both a connection with $\sqrt{gn\bar{o}}$ and with Germ. *niman* and concludes that it has a separate root "welche bald als sonantisches *n*, bald als Consonant *n* mit begleitendem Vocal auftritt und "bezeichnen" (vgl. gr. *ᾱνομαι* tadeln) bedeutet; sie zeigt die Tiefstufe *n* (slaw. *imě* aus *in-men*, armen. *anun*, gen. *anvan* aus *n-wen*), die betonte Stufe *en* (Kymr. *en-w*), die Hochstufe *no* (got. *namo*) oder *nō* (skr. pers. *nāman*) und die svarabhakti *ono* (*ᾱνομα*) oder *ōno ᾱn-ᾱνωμος*)." Then literature-data follows up to 1895. Kluge on the other hand (Etym. Wörterb. d. Deutschen Sprache, 1915 s.v. Name) and Hirzel (Der Name p. 30 note 1. with literature) do consider the derivation from Indo-Eur. $\sqrt{gn\bar{o}}$ likely.

Uhlenbeck (Etym. Wörterbuch der Altind. Sprache, 1899 s.v. *nāma*) mentions no connection with any other roots. Neither does Walde (Lateinisches Etymologisches Wörterbuch 1910 s.v. *Nōmen*); and like J. Schmidt (Kuhn's Zeitschr. 23, p. 267 sqq.), he rejects relationship with the root $\sqrt{gn\bar{o}}$. Boisacq (Dict. étym. de la langue Grecque, 1916 s.v. *ᾱνομα*) gives no further connection and considers relationship between *ᾱνομα* and *ᾱνομαι* uncertain.

Wolters, Notes on Antique Folklore, Diss. Utrecht 1935 p. 27 deems *ᾱνομα* to be connected with Indo-European *ono* "to mean, to give something a mark or meaning".

Compare, however, Walde-Pokorny, Vgl. Wtb. d. Indg. Spr. I, 132: "als Grundform setze ich nun *eno men-* an..... Die Verknüpfung mit *ono-ᾱνομαι*" (Fick I⁴ 99) unter "bezeichnen, mit einem Mal versehen" und "zeichnen, beschuldigen" hat jede Berechtigung verloren, da lat. *nota*, das diese Doppelbed. der Wz. *ono-* vortäuschte, vielmehr als $\sqrt{gn\bar{o}}$ zu *nōsco*, Wz. *ḡen(ō)-* "erkennen" gehört und für *ono-* nur "schmähen" als Bed. feststeht; daß "Name" ältest einmal "Schimpfname" gewesen sei, wäre keine glaubhafte Vermutung."

76. As to the question whether the names in which words occur signifying animals, can or must be explained from totemistic ideas, I would refer to H. Oldenberg, Religion des Veda (1894) p. 84, sqq.; who calls to mind Vedic peoples, and generations bearing such-like names: *Matsya*, *Aja*, *Sigru*, the generation of princes of the *Iksvāku*'s etc. He comes to the conclusion, however (p. 87): "Ueber derartige Fragen kann Klarheit, wenn überhaupt, nur von der Zukunft kommen".

A. B. Keith, The Religion and Philosophy of the Veda and Upanishads I, (1925), pp. 195—197 is well worth reading, where we are quite rightly

reminded that: "The nature and meaning of totemism are..... uncertain and ill defined", and makes mention of the various views held by experts. The theory of Reinach (*Cultes Mythes et Religions*) c.s., of which Keith says: "this theory of totemism in itself is open to the gravest doubts", finds no support in the Vedic religion (p. 196) "In the Vedic religion there is not a single case in which we can trace any totem clan which eats sacramentally the totem animal or plant". Referring to the names mentioned by Oldenberg: "it is sufficient to remark that in not a single (case) we have even the hint of a tradition that the families claimed their origin from the animals mentioned." Post-Vedic cases, which might perhaps be explained totemistically, are probably "aboriginal". His conclusion reads as follows: "There is no support for the view that that phenomenon is to be found in Vedic religion".

Niggemeyer, who, in *Anthropos* XXVIII (1933), pp. 407 sqq., and 579 sqq., investigates all the ideas that have been proffered concerning totemism in India, concludes that the ancient tribes of Central-India and Chota-Nagpur seem to represent the oldest form of totemism; it appears in particular to be peculiar to the Gond-element, hence very old; it seems, however, to have been mutilated or almost completely wiped out by the Indo-Aryan civilization, although traces of it have been absorbed by the culture that came later.

So I have thought that at the present stage of investigation it would be more correct not to presume any totemistic phenomena in the Indo-Aryan names.

77. It is quite possible that in more than one ancient Indian name, the more original form because of "taboo-phenomena" was changed, mutilated or that a portion of a name was replaced by an equivalent. It is known for instance that in parts of the Netherl. Indies, where for reasons of a magic-religious nature certain things may not be called by their real name, persons, too, who eventually bear this name as their own, may not be called by their true name. This complex of allied phenomena has, as is known, pretty often attracted the attention of ethnologists and linguists. Cf. for instance Jespersen, *Language*⁶ (1934), p. 239: "The fact that a wife is not allowed to mention the name of her husband makes one think that we have here simply an instance of a custom found in various forms in varying degrees throughout the world, what is called verbal tabu: under certain circumstances, at certain times, in certain places, the use of one or more definite words is interdicted, because it is superstitiously believed to entail certain evil consequences, such as exasperate demons and the like. In place of the forbidden words it is therefore necessary to use some kind of figurative paraphrase, to dig up an otherwise obsolete term, or to disguise the real word so as to render it more innocent". Cf. also L. Bloomfield, *Language* (1935), p. 155.

That the ancient Indians were acquainted with language-taboo is evident for example from more than one place in Vedic literature. Call to mind the custom of giving the young child two names, one for every day use and a *guhyaṃ nāma* which was to protect the bearer from magic influences (Hillebrandt, *Ritualliteratur*, § 15).

The phenomena of taboo, as a whole, requires a more satisfactory treatment

on broad lines, than when restricted to proper names. I am told that taboo, totemism etc. in Sanscrit, is being investigated in other quarters. On account of "euphemism" too, it is possible that names were changed or abbreviated (Lat. Beneventum, Fr. parbleu, D. Kreuz — etc.). They must have been very ominous names then!

78. For the peoples who have abandoned this system see note 27.
79. Fick p. XV.
80. According to Sāyana already RV. 5, 61, 9 *Śyāva* for *Śyāvāśva*.
81. Die Indischen Genuslehren, Kiel 1890, p. 58.
82. Pāṇini V, 3, 78 sqq.
83. Hilka p. 55 "Die Frage der Kürzung der Vollnamen ist für das Indische mit grosser Vorsicht zu behandeln."
84. B. Heimann. Zur indischen Namenkunde. Ehrengabe-Geiger 1931. p. 141. "In Indien finden wir bezeichnenderweise verhältnismäßig wenig Kurznamen; in Indien ist eine Kürzung des Namens nur möglich, wenn sie durch Fortlassung des lediglich unterstreichende Suffixes oder des nur metaphorisch gebrauchten Beinamens erfolgt (-*varman*, -*deva*, -*śarman*, -*nātha*, -*vardhana*, -*siṃha*, -*śrī*).
85. p. LXV. *Daṇḍadhāra* by the side of *Daṇḍa*. *Sanatkumāra* by the side of *Sanaka*.
86. Justi, Iranisches Namenbuch p. VII.
87. Corpus Inscriptionum Indicarum III. p. 8 n. 3.
88. Die deutschen Personennamen. 1907. p. 6.
89. Solmsen—Fraenkel. Indogermanische Eigennamen, Heidelb. 1922. p. 173 "Daher läßt sich oft nicht bestimmen, ob ein Kurzname von allem Anfange an Kurzform gewesen oder erst durch Verkürzung aus einem Vollnamen hervorgegangen ist. Unter Umständen kann die Bedeutung die Entscheidung geben." This is Hilka's view too. (p. 46).
90. M. Gottschald. Deutsche Namenkunde. München 1932. p. 10. "Selbst in den Kurzformen..... zeigt sich Übereinstimmung, so daß wir die Entstehung auch dieser Namenbildungen schon der Urzeit zuweisen dürfen."
91. Fick, p. LII sqq.
92. Fick, p. XLIV.
93. See also on the abbreviating of names Pargiter, Ancient Indian Historical Tradition 1922. p. 127.
Abbreviated names are also met with in Hebrew; by the side of מִיכָאֵל, מִיכָה, מִיכָהוּ, מִיכָהוּ (literally "Who as God?") we find מִיכָאֵל and מִיכָה; by the side of יְהוֹנָתָן (God has given) we read יֵתָן.
94. Sometimes the ending -*epu* is given (graphical variant). Mahābh. 1, 3699 reads in the vulgata (just as the parallel passages in the purāṇas): Rceyur atha Kakṣeyuḥ Kṛkaṇeyuś ca vīryavān | Sthanḍileyur Vaneyuś ca Śthaleyuś ca mahārathaḥ ||
The latest edition, however, (Sukthankar, Poona 1930) has everywhere -*epu* instead of -*eyu*, which in fact occurs in some mss.
95. It is possible that there are still more name-suffixes e.g. by the side of -*ita* also -*ata* and -*ati*. *Śaryāta* and *Śaryāti* from *Śarya* (arrow)?
96. R. Otto Franke. Gött. Gel. Anz. 1892. p. 487. Die Indischen Genuslehren. Kiel 1890. p. 58.

97. Kuhn's Zeitschrift 33, 1 sqq.

98. Th. Gubler. Die Patronymica im Alt-Indischen. Diss.-Basel. Göttingen 1903.
(p. 32.) RV. 10, 33, 6 *upamāśravasaḥ pitūr*, 7, 18, 25 *divodāsaḥ pitāraḥ sudāsaḥ*.

It is but a sort of indication forming no separate type of name.

99. A very clear case of a polygamical metronymicon is to be found Aitareya Āraṇyaka III, 1, 5. (Keith, Anec. Ox. 1909).

Atha hāsya putra āha Madhyamaḥ Prātibodhiputro... "Now his son, *Madhyama*, his son by his wife *Prātibodhi* says.....", where Keith mentions still more literature on metronymica. (The text runs in Śāṅkhāyana Āraṇyaka VII: Atha ha smāsya putra āha Madhyamaḥ Prātīyodhiputro. As to the last mentioned name it is a graphical variant.) Cp. also Chāṇd. Up. 3, 4, *Satyakāma Jābāla* son of *Jābāla*.

P. Deussen, Sechzig Upanishad's des Veda (1905²), p. 377, supposes that they are didascalonymica:

"Schließlich möchten wir noch der Vermutung Raum geben, daß die Metronymika doch wohl nicht auf die leiblichen Mütter, sondern auf die *Vidyā* als Gattin (oder Tochter) des Lehrers zu beziehen sind, aus welcher, durch Einwirkung des Lehrers der Schüler seine (geistige) Geburt empfängt. Der Lehrer gebiert den Schüler (Atharvav. 11, 5, 3), nachdem er mit demselben vermöge seines Wissens schwanger gegangen ist. (jñānair bibharti, Śvet. 5, 2). Hiernach könnte auch *Pautimāshiputra*..... der Schüler des *Pautimāshya*..... sein".

100. Gottschald too, still speaks of "meaningless names" (Deutsche Namenkunde, München, 1932 p. 10 note) "Sinnlose Zusammensetzungen sind z.B. *Κύνισπος* Hundepferd, *Ναύσιπος* Schiffspferd, *Εἰρήνισπος* Friedenspferd, *Χρυσόλαος* Goldvolk. — In ältester Zeit sind solche Namen selten, später werden sie freilich häufiger," p. 11 Arist. Clouds, 63 sqq. *Pheidippides*. R. Otto Franke had already expressed himself in strong and unmistakable terms against looking for a "logical" meaning. (Gött. gel. Anz. 1892, p. 485): "Zunächst möchte ich mich nun noch einmal gegen die immer wieder auftauchende verkehrte Meinung..... wenden, als ob jeder Name einen logischen Sinn haben müßte. Namen sind in den weitaus meisten Fällen..... nicht mehr lebendes Sprachgut, sondern lediglich Symbol, erstarrte Formel, und neue Zusammensetzungen geschehen meist ebensowenig mit Rücksicht auf den Sinn der einzelnen Glieder, wie wir an unsere Partikel "ab" denken, wenn wir die arithmetische Figur $a + b$ bilden."

This "noch einmal" refers to Franke's Genuslehren (1890), p. 62: "Da wir so im Indischen die Möglichkeit der Composition jedes beliebigen Namenselementes mit jedem beliebigen anderen sehen, so möchte ich mich für dieses Sprachgebiet der Ansicht zuwenden, die Andresen für das Germanische vertreten hat, dass die beiden Bestandteile des Namens in durchaus keiner logischen Beziehung zu einander zu stehen brauchen, sondern ohne Rücksichtnahme auf den Sinn, ganz willkürlich an einander gefügt werden können, so dass es ein verkehrtes Beginnen wäre, einen Namen als Ganzes übersetzen zu wollen."

The contents of these two quotations are among the most important that has been written on Indian names.

101. The Chronology of India from the earliest times to the beginning of the sixteenth century by C. Mabel Duff. Westminster, 1899.
Cp. also Daṇḍin, Daśak. p. 216 (Nirṇ.¹⁰) *Dhanaka*, *Dhānyaka*, *Dhanyaka* (three brothers), p. 107 *Kāmamañjari*, *Rāgamañjari* (two sisters); *Jimūtavāhana* son of *Jimūtakeṭu*; *Haridatta*, *Somadatta*, *Yajñadatta*, *Brahmadatta* (four brothers) (Vetālap. ed. Uhle); *Gandhadatta*, son *Dhanadatta*, *Vasudatta* daughter *Vasumatī*. (Vetālap. ed. Emeneau).
102. Justi (Iran. Namenb. p. VIII) refers to the same phenomenon in Iranic names. In names of brothers, too; see: Christensen, Etudes sur le zoroastrisme de la Perse antique. [Danish Acad. of sc. 1929 (XV) p. 17 sqq.] "les fils d'un même père portent souvent des noms composés, dont ou le premier ou le second élément est le même." (p. 19). This usage "ne se laisse pas constater dans les généalogies des temps des Achéménides et des Arsacides qui nous sont parvenues." About Greek and Germanic the same is true. R. Hirzel, Der Name, p. 32, refers to *Hippias* and *Hipparchus*. "Ein allgemeiner Grund, der wenigstens für die Griechen galt, ist doch wohl der, daß sie in Ermangelung von eigentlichen Familiennamen die einzelnen Familienglieder durch eine Ähnlichkeit der Name kenntlich machen." See also Gottschald, Deutsche Namenkunde, p. 11. For the Germanic, see Solmsen—Fraenkel, Indog. Eigenn. p. 166 and 167.
103. R. Otto Franke, Die Indischen Genuslehren, 1890. p. 62.
R. Otto Franke, Gött. Gel. Anz. 1892. p. 490.
104. This is presumed to be the case, Wörterbuch der Antike, von Lamer, Bux und Schöne, Leipzig 1933, p. 150 in the name of *Lys-ippos* "Pferdelöser", e.g. from *Lys-anias* "Leidlöser" and *Phil-ippos*, "Pferdefreund".
"Der neue Name *Lys-ippos* habe, obzwar sinnlos, doch das Andenken an zwei Namen bewahrt."
105. R. O. Franke. Gött. Gel. Anz. 1892. p. 493. R. O. Franke. Genuslehren. p. 58. Hilka p. 71. Betty Heimann. Ehrengabe-Geiger. p. 139.
106. A. Hilka. Die altindischen Personennamen. p. 143—148.
107. R. O. Franke. Genuslehren. p. 61.
108. Fick. p. XIII and XCVII.
109. Wackernagel. Altind. Gr. I, p. LV. "begreiflicherweise nahm es (das Sanskrit) da (im Dekhan) viele dravidische Einzelwörter auf: Nomina propria wie *Sāyaṇa*."
110. E.g. in *Hanumān*; Scr. it may be apprehended as "with a (big) jaw-bone" but Pargiter refers to drav. *āṇ-mandi* "male-ape" (J.R.A.S. '13, 396).
Rāvaṇa: Scr. "making (one) cry". Pargiter says: (Ancient Ind. Hist. Trad. p. 242 n. 5) "*Rāvaṇa* is probably not a personal name, but a Sanskritized form of the Tamil word *ireivan* or *iraivan*, 'God, king, sovereign, lord' (the so-called popular etymological re-interpretation). It is undoubtedly the same name as *Ravaṇa*, mentioned in gaṇa śivādi (ad Pān. 4, 1, 112). In this case the sanscrit would be explained as "crying, singing". For this Kāśikā has another unaccountable word nl. *Khaṇa*, to be explained as a graphical variant. [रवण, खण]
We have already referred to the ingenious translation, through Austric, of *Satakarṇi* as "son of the horse" by Przyluski (Journ. Andhra Hist. Res. Soc. IV (1930), 49—53).
Sekamdhara <(arab.) اسكندر <gr. Ἀλέξανδρος is not very obvious

- either, and allows of an explanation with *seka* + *dhara*. Pape—Benseler, Wörterbuch der griech. Eigenn. 1911, p. 655 explains *Κητεύς*, the name of an Indian, on the ground of the Greek, as "great". It is however, without a doubt Sanscrit, an abbreviated name *Ketu* "banner". His explanation of Persian names too, is often wrong.
111. Mr. Bahadur Chand Shastri points out to me that the English word "German" is also written "Śarman"!
 112. *Jallāladindra* < حلال الدين just as the substantivum *durudharā* < < δορυφορία.
See also names in *-sāha* < شها e.g. *Pradipasāha*; sometimes *-sāha*: *Bhīmasāha*.
 113. Dauzat, Les Noms de Personnes, Paris 1925, p. 107 and 108, points out the identical ways of spelling French and German names, hence their origin, at first sight, is not certain: *Berger* (Fr. shepherd, G. mountain-dweller), *Lange* (Fr. napkin, G. the tall one), *Singer* (Fr. to ape, G. Singer). No doubt, some of the names I have introduced must also be explained from another language, notwithstanding the fact of their explanation from Sanscrit!
 114. So the name of Damayanti's wetnurse is *Bṛhatsenā* (Mah. III, 2275). Solmsen rightly says (Indog. Eigenn., 1922. p. 126) "Jeder *Διοχόλος* braucht nicht besonders häßlich gewesen zu sein. Diese Namen sind vielmehr ursprünglich allerdings redende Beinamen gewesen..... sie sind jedoch schon frühzeitig ihres redenden Charakters entkleidet und nur als bedeutungslose Marken weiter fortgeführt worden." cf. *Ἀνδρομάχη*.
 115. H. Hirt. Indogermanische Grammatik IV, Heidelberg. 1928. p. 35 and 81.
 116. Fick. Griech. Personennamen; p. XIII and XCVII.
 117. Concerning the possibility of totemism in names, see note 76.
 118. And then we are to restrict ourselves to what H. Paul (Prinzipien der Sprachgeschichte⁵ § 51 sqq.) calls the "usuelle" meaning. We must, however, always bear in mind that a name-element possibly has an "okkasionelle" meaning, and is therefore not in the dictionaries. Should the latter be the case, a correct idea of the name is quite out of the question outside the circle of those, who know this special "okkasionelle" meaning.
 119. What Schröder (Die Deutschen Personennamen, 1907, p. 7) says about Germanic names is at least equally true of Indian names: "Unter einem Dutzend Väter, die ihrem Sohne den Namen *Siegfried* gaben, brauchen nicht zwei gewesen zu sein, die sich dabei dasselbe gedacht haben." Betty Heimann, too, points out the impossibility of a "eindeutige Erklärung" of Sanscrit names on account of the possibilities of their composition. Ehrengabe—Geiger 1931 p. 142.
 120. Max Gottschald. Deutsche Namenkunde. München 1932. p. VI. "Überhaupt sei für alle Deutungen des Namenbuches grundsätzlich bemerkt: So kann der Name, nicht so muß er gedeutet werden."
 121. See Hilka, Altind. Pers. 1910, p. 10 sqq.
 122. H. Oldenberg. "Die Religion des Veda" 1894. p. 467. "Es findet sich auch die Angabe, dass der Lehrer dem Knaben zu seinem gewöhnlichen Namen noch einen andern, vom Namen eines Gottes oder eines Gestirns abgeleiteten oder auf seine Gens bezüglichen giebt, der bei feierlichen Begrüssungen anzuwenden ist (Gobhila II, 10, 23 fg.)." See also Hilka p. 30.

123. Hilka, p. 31 n. 2.
124. M. R. P. Masani (Bombay), Naming of Children (Actes du XVIIIe congrès intern. d. Orientalistes. Leiden 1931. p. 145).
125. Helmuth von Glasenapp. Der Hinduismus 1921. pg. 334 "manchmal wird auch absichtlich ein häßlicher Name gewählt, da die Eltern erwarten, daß dadurch böse Geister davon abgehalten werden, dem Kinde zu schaden." Hilka p. 8. "Hässliche Namen (opprobrious names) schrecken die Dämonen ab, machen die Kinder den Geistern verächtlich....."
Also as nicknames, cp. for instance Daṇḍin, Daśak. p. 91 (Nirṇ.¹⁰) vairūpyād mama Virūpaka iti prasiddhir āsit. anyāś cātra Sundaraka iti yathārthanāmā..... abhavat.
126. See Albert Schweitzer, Die Weltanschauung der indischen Denker. München 1935.
127. F. E. Pargiter. Ancient Indian Historical Tradition. London 1922. p. 129.
128. Hence Wilson has in the Index on the Viṣṇu Purāṇa: "*Śakya mānābhava*(?), a king" (Vāyu P.). But Hall notes (IV, p. 214) from one of his MSS. "*Śikyo nāmābhavad rājā*." And from his only MS. of the Brahmāṇḍa Purāṇa "*Śakṣo nāmābhavad rājā*."
129. Altind. Gramm. I, 1895. p. LIX, n. 5.
130. W. Kirfel. Das Purāṇa Pañcalakṣaṇa. Versuch einer Textgeschichte. Bonn 1927. p. III.
131. V, 254—268 "on certain errata etc.", and throughout the purāṇa, by Hall's separate notes.
132. F. E. Pargiter, Ancient Indian Hist. Tradition, 1922, p. 126—137 "Consideration of Names."
133. Vedic Index II, 411, sub voce *Śaṇḍika*.
134. Viṣṇu Purāṇa, Wilson—Hall, IV, 164, cf. also the river *Kṛṣṇā* > *Kistna*.
135. As for *Bhalandana* — *Bhanandana* also dissimilation ($n > l n$) or assimilation ($l n > n n$) is possible.
136. J. Bloch, L'indo-aryen du Veda aux temps modernes. Paris, 1934, p. 32. "Dans les noms propres on constate des échanges de *a* et *i* surtout quand on passe de la tradition brahmanique à une autre: Ś. Br. *Naḍa Naiṣidha*, Mah. *Nala Naiṣadha*."
137. See F. E. Pargiter, Anc. Ind. Hist. Tradition, p. 119. Chapter X. General credibility of the genealogies.
138. o.c. p. 67. Cp. also H. Oldenberg, Rel. d. Veda, p. 152: "War doch für die vedischen Dichter und Erzähler der Unterschied mythischer und historischer Vorgänge, an dem unsre Forschung ein so grosses Interesse hat, nicht vorhanden."
139. Preface VIII.
140. H. Oldenberg. Die Religion des Veda 1894. p. 155: "Auch die Dāsas werden in grosser Zahl mit Namen genannt, von denen einzelne sich zu mythischer Deutung hergeben können wie *Śuśṇa* ("der Zischer" oder "der Dörrer?"), andre so harmlos wie möglich aussehen und wohl die Namen wilder Führer sein mögen so wie die Arier sich dieselben mundgerecht machten: *Pipru*, *Ilibiṣa*, *Śambara* und andre."
141. H. Oldenberg. Über die Liedverfasser des Rgveda (Zeitschr. d. Deutschen Morg. Ges. 1888). p. 234. "Erfindungen vollends vom Schlage derjenigen, von welchen die Verfasserverzeichnisse voll sind, Namen wie *Isha*,

- Ātreya, *Pragātha Kāṇva, Saṃvanana Mādhuchandasa* (der "Sohn des Honigvers", p. 233) sind den Pravaralisten fremd."
142. Heinrich Zimmer. Studien zur Geschichte der Gotras. Inaug. Diss. Berlin 1914. p. 34 sqq.
143. H. Oldenberg. Liedverfasser des Rgveda. p. 240.
144. Thus sub voce *Dirghatamas*. But Pargiter maintained his ideas later on (Anc. Ind. Hist. Trad. p. 158. See also p. 11 concerning *Triśaṅku*).
145. See H. Jacobi, Das Rāmāyaṇa, p. 65. Wilson has already said that *Rāma* and *Kṛṣṇa* appear to have been, originally real and historical characters". Viṣṇu P. I p. IV. See also Pargiter Anc. Ind. Hist. Trad. p. 13.
146. Th. Gubler. Die Patronymica im Alt-Indischen. pg. 34 "Die Personen wechseln ihren Character in den verschiedenen Texten. Gestalten, welche im RV. noch rein mythisch oder dämonisch sind, nehmen in späteren Schriften menschliche Züge an."
147. Corp. Inscr. Ind. III p. 27 n. 4, Fleet gives a few "second" names. from inscriptions nl.: *Śāba, Vyāghra* and *Permāḍi*.
148. F. Justi, Iranisches Namenbuch, 1895 (p. XVII) even took names from Xenophon, Lucianus, Faustus Byzantinus and others, for "für uns enthalten sie wenigstens echte persische Namen".

149. For information concerning separate names etc. see: A Classical Dictionary of Hindu Mythology and Religion, Geography, History and Literature, by John Dowson, London.
150. As to the theophoric names it can, on the whole, be said that they are of much more frequent occurrence in the epic and puranas than in Vedic literature. This statement tallies with the researches of Elisabeth Visser in Greek proper names (exclusively for α), published in Jaarbericht No. 4 (1936) van het Vooraziatisch-egyptisch gezelschap Ex Oriente lux, pg. 186—189.

Here we find the following ratios:

Attic:	ἄθεα ὀνόματα	θεοφόρα ὀνόματα
Prior to Euclides:	25	2
Euclides — Augustus:	4	1
Time of the Roman Emperors:	6	5
Alexandria:		
from B.C. 300—300 A.D.:	6	11

151. To these also belongs the series of variants:
Agnimāthara, Agnimācara, Agnimātura, Agnināvara (Wilson, Viṣṇu P.), the second part of which is obscure.
152. vii. *Agniṣṭut, Agniṣṭubh*.
153. Ait. Br. VI, 33. Also to be regarded as: *Abhivira*: surrounded by heroes. *Abhivayas*: surrounded by strength. (cf. Wackernagel, Ai. Gr. II p. 282).
154. P. W. sub voce: "jamant von unbekannter Bed., nach den Scholl. so v.a. brennend, lodernd, + agni". Pargiter A.I.H.T. p. 68 "J. means 'devouring fire'. jamant ad jam to digest, to eat. A compound like *dravatpāni*

"having swift hoofs".

155. For *Mātariśvan* see p. 41.
156. The he-goat as the animal of Agni; hence it is likely that there are more names with "he-goat" (p. 93), who belong to Agni.
157. Pargiter A.I.H.T. p. 135.
158. Nara is also a name of Viṣṇu.
159. Pāṇ. 5, 3, 84.
160. v.l. *Indrapratīma*, which according to Pargiter, A.I.H.T. p. 127, is a metathesis form.
161. May be a hypocoristicum of the preceding name.
162. In the struggle with the Asuras he stood (*stha*) on the hump (*kakud*) of Indra, who had changed himself into a bull.
163. v.l. *Sāmba*.
164. Of the six names given below five of them are Vedic. *Kṛṣṇarāja* I. may, without a doubt, be connected with *Kṛṣṇa*, son of *Devaki* and 8th avatāra of Viṣṇu (concerning hypotheses on the pre-history of the *Kṛṣṇa*-avatāra cf. Caland, *De Incarnaties van den God Viṣṇu*, 1927 p. 23 sqq.). A possible explanation of the other five is still the Vedic Asura *Kṛṣṇa* (Sāy. ad RV. 1, 101).
165. Names with *Soma* can also be reckoned among these, but they have been put under "Ritual" (p. 50).
166. Concerning *-i* cf. also Renou, Gr. Sanscr. p. 230.
167. Wilson, Viṣṇu P. III, 245 "According to the Mār. P. *Marutta* was so named from the paternal benediction 'May the winds be thine', or 'be propitious to thee' (*marut tava śivāyāstu*)". Pargiter, Mār. Pur. transl. p. 653, n.: "There were other less famous kings of the same name". He mentions a few. Hilka, Altind. Pers. p. 63, considers an explanation possible by "Kürzung durch Veränderung des Anlauts des zweiten Gliedes." It is not altogether implausible to divide it like this: *Marut-tta*, and to regard *-tta* as *-datta*.
168. What is remarkable in this group of six names, which occur only in inscriptions, is, that two of them are to be regarded as dvandva (*Mātrviṣṇu* and *Mātrśiva*). It is possible that these are cases of a-d formation. These "two-godnames" are recent. Cf. A. Hilka, Altind. Pers. p. 107.
169. "Der Herabbringer (des Feuers), der Prometheus des Veda, ist *Mātariśvan*", H. Oldenberg, Rel. des Veda, 1894. p. 122.
170. cf. P.W. sub voce.
171. The names with *Bala-* are of course according to their meanings very uncertain, since some of them may be intended in the meaning of *bala*: young, as p. *Bālāyana* V.
172. Possibly *Rāma* V. + is to be translated by "black". Cp. p. 108.
173. The oldest name in this series namely p. *Vārāhi*, Baudh. Śr. S. is uncertain.
174. On names in *-dinna* see: Corp. Inscr. Indic. III, p. 124, n. 2, and note 718
175. In the *Sāmavidhāna Brāhmaṇa* (*vaṁśa*) "das trotz seines Titels zur Sūtralitteratur gehört" (Winternitz, Gesch. d. Ind. Litt. I, 239.)
176. p. *Cākra* V. and p. *Cākravarmāyana* V. are probably too early for this meaning ("In post-Vedic mythology one of the weapons of Viṣṇu is a wheel (*cakra*)", Macdonell, Ved. Myth. p. 155). Then the meaning may be "sunwheel" or simply "wagon-wheel".

177. Of the two Vedic names in this list: p. *Śaiva* (?) V. and p. *Śaivapathi*, V., both of which occur in the Baudh. Śr. Sūtra, the former is uncertain, whereas the latter may be explained by *śiva* = favourable + *pathi* = path.
178. Occurs in Baudh. Śr. S.; mentioned as a name of Śiva: MBh. 13, 1228. The simple translation of "cowherd" may also be the correct one of this Vedic name.
179. Pargiter A.I.H.T. p. 129: "*Śaṅkhaṇa* of Ayodhyā (probably by metathesis, *Khaṣaṇa*) appears as *Khagaṇa* in the Bhāgavata and *Gaṇa* in the Garuḍa."
180. "sun-rise".
181. a-d formation, *udaya* "rise".
182. the demon Rāhu.
183. *bimbin*; "essence of the sun".
184. *Mihirā* = مِهْر the sun.
185. The names *Kumāra* V. + (Bṛhadāraṇyaka Up.) and *Sanatkumāra* V. + are too early to assume this meaning for sure. In this case the explanation "lad" is left. Besides this, *Sanatkumāra* is "a mythical sage" (Ved. Ind.), "ein Rshi der mit Skanda und Pradyumna identifiziert wird" (P.W.), so as a personage he is not clear.
186. Rudolf Otto, Gottheit und Gottheiten der Arier, Giessen 1932, p. 29, translates this name as "Geisterauge, Götterauge".
187. Name of Brahma, Śiva and one of the eleven Rudras.
188. Hariv. 2033. Brother of *Datta*. Renou, Grammaire sanscrite § 82 (p. 93): "chez les gr. devant nom de personne, *atigārgya*-Pat. = *ṣobhano g.*" (beautiful, good G.), as *atibhāra* "poids excessif".
189. *Datta*, the Atri-descendant.
190. "The given one", cf. J. Gonda, *Δείκνυμι*. Diss. Utrecht 1929, p. 176.
191. "Bappa having as lord". Poerbatjaraka, Agastya in den Archipel, Diss. Leiden 1926, p. 77 sqq., supposes Bappa = Agastya.
192. P.W. "N. pr. eines fabelhaften Vogels" (*ṣ* pat, fliegen). v.l. *Samyāti*.
193. Many names with *ketu* might even better be apprehended in the meaning of "banner", and have been introduced under weapons (p. 86). Certainty, of course, is quite out of the question here.
194. Concerning *Budha*, the author of R̥gveda V, 1, Oldenberg (Ueber die Liedverfasser p. 227) thinks that it is "eine willkürliche und phantastische Ausbeutung der Worte *abodhy Agniḥ* (I, 1)".
195. H. Zimmer, Studien zur Geschichte der Gotra's p. 43—50, tries to prove that *Bṛhaspati* is originally a R̥ṣi with regard to whom "vollständige Vergöttlichung eingetreten ist".
196. A decision between "the planet Venus" and "white" is, of course, not to be made with certainty here.
197. *Phāl°* Bhandarkar, Inscr. of Northern India (E.I. XIX) 1196.
Phāl° Fleet, Corpus Inscr. Indic. III, 27, 28, 31.
198. v.l. by the side of *Śivasvāmin*.
199. For other cases of *-in* in an *a*-stem, cf. Whitney § 1230 a.
200. Literally the name might be analysed into *yajña* (sacrifice) + *valka* (bark), in which case we should have to assume an a-d formation. P.W. (sub voce *valka* 5) mentions Śaṅkara's view: *valka* = *vaktar* (speaker).

201. a-d formation?
202. Mah. I, 6362: *Yājopayājau brahmarṣi*. Two brothers.
203. See also p. 39 and note 165.
204. With many vl.: *Haviṣpanda*; Jacobi, *Rāmāyaṇa* p. 148 n. 1: "Die süd-indischen Ausgaben haben *Hariṣyanda*." Explanation: *Havis-syanda*.
205. Possibly *Manthu* P. (ad $\sqrt{\text{manth}} = \sqrt{\text{math}}$ "umrühren (Feuer)") belongs here.
206. Abbreviated name *<agnimindha*, the later *agnidh*, the priest, who had to kindle the fire. ($\sqrt{\text{idh}}$).
207. P.W. s.v. "N. pr. eines Frauenzimmers oder appell. Favoritin, gaṇa śivādi zu P. 4, 1, 112."
208. vl. *Piñjūra*.
209. The vl. *Madhuṣpanda* is to be explained palaeographically.
210. Mah. ed. Sukthankar 1, 3699: *Ṛcepu*.
211. With palaeographical variant *Gharma* (see Pargiter. *Anc. Ind. Hist. Trad.* p. 128).
212. vl. *Śaryāti*.
213. Connection with the name of the people *Āṅga*? In this case it would be Austric, see S. Lévi, *Journ. Asiatique* 1923. Vol. 203 p. 1 sqq. According to Pargiter A.I.H.T. p. 132 there is no connection.
214. ad *anu*.
215. According to P.W. from *anurohant*, and formed "gegen die Grammatik". But Gubler, *Patron*. p. 66 "vielleicht ist *ānurohata* anzusetzen" (namely as radical).
216. Might also be "died". See P.W. s.v. *urdhva*: *ūrdhvaṃ gaṇ*.
217. From G. P. Malalasekera, *Dictionary of Pāli proper names*, London 1937, I (A—Dh), 1163 p. it appears how many names there are beginning with *culla* or *cūla* *< kṣulla* (*< skr. kṣudra*) "small", overagainst many with *mahā*; *culla*, *cūla* is then junior, *mahā* senior. The author has a note on *mahā* on p. XVIII: "There is also lack of uniformity in the texts regarding the use of the prefix *Mahā*. Sometimes it is an integral part of the word, sometimes merely an honorific".
218. Mah. I, 5536 has *Vitula*, but ed. Bomb. *Vipula*.
219. ed. Bomb. *Pūru*.
220. Ait. Ār. III, 1, 5. Vedic Index s.v. "The word must be regarded as a proper name, given from a personal characteristic, much as *Sthavira* is used."
221. *Variae lectiones*: *Akṣtabraṇa*, *Akṣtaurata*, *Akṣta-uraṇa* "who has not been wounded".
222. Gaṇa śivādi ad Pāṇ. 4, 1, 112. *Kāśikā* has vl. *Anabhiḡlāna* showing two clear graphical variants: ग्ल for ग्ल , and न for त .
Explanation: *An-abhi-mīlāta*. For the reading of the *Kāśikā* °*glāna*, cf. P.W. II, 867 s.v. *glā*.
223. ad *vi-kṣiṇoti*.
224. Wilson-Hall, *Viṣṇu Pur.* V, 165 "he was brought forth crooked (*vakra*) in eight limbs (*aṣṭan*)". Mbh. 3, a. 132, he is cursed that he should be crooked eightfold.
225. *Ṛcika*, perhaps ad *ṛc* = gloss, lustre; cp. *ṛjika*. Whitney § 1186 c.
226. Whitney § 1172: "Weiterbildung (of the suffix *-ant*) liegt vor in den

- Eigennamen *dhvasānti* und *çucanti* (RV.)".
227. Calc. ed.; Bomb. ed. has *Subhā* (Mah. III, 14122).
228. Vedic Index s.v.: "*Svar-ṇara* appears to be the proper name of a sacrificer in two verses of the RV, VIII, 3, 12; 12, 2. According to Geldner it everywhere (RV. IV, 21, 3 etc.) means a specially sacred lake and the soma-producing district around it." Grassmann, Wtb. s.v. "Glanzesherr".
229. ad $\sqrt{glā} + va$ (Whitney § 1190) "exhausted".
230. Suffix *-ina*, Whitney § 1223 d.
231. "is taken by Ludwig and Griffith as the name of the institutor of a sacrifice RV. VIII, 17, 15." Ved. Index s.v.; P.W. regards the word as an adjective.
232. "*Śyāma*" (black) the *Atri*-descendant.
233. "*Śveta*" (white) the *Atri*-descendant.
234. ad *kaṇḍu* "itch".
235. P.W. s.v.: "*Kūrca* + *mukha*, mit Dehnung des Auslauts." As much as "ball-faced (with bulging cheeks)".
236. *Āktākṣya* < *Aktākṣa* pp. $\sqrt{aṇc} + akṣa$ "with anointed eyes".
237. v.l. *Āsra*. *Asra* taken as "tear" because of the v.l.; *Asra* might equally well be "hair of the head" or "blood".
238. Mah. VI, 3470—71 (Bomb. ed. only).
239. cf. Mbh. I, a. 104.
240. cf. P. W. sub voce.
241. *Pratidarsa*: Caland, Jaim. Br.
242. Ad *Lokākṣa* and *Laugākṣi*. P.W. s.v. *Laukākṣa*: "Die richtige Form wäre *Laugākṣa*". Hall (Wilson-Hall, Viṣṇu Pur. III p. 60 note) ad *Lokākṣi*: "Three MSS. have *Laugākṣi*; one has *Laukākṣi*. The former of these readings seems to be the best of all".
243. But var. lect. in the Kāśikā of the next name, *Tṛṇakarna* (gaṇa śivādi ad P. 4, 1, 112).
244. Calc. ed.: *Sthūlakarna* (Mah. III, 986).
245. Mah. V, 84, Bomb. ed.; Calc. ed.: *Paṇḍra*.
246. Caland, Baudh. Śr. S. *Khāraṇādi*; Pāṇ, gaṇa bāhvādi: *Khāraṇādi*.
- 246a. $\sqrt{siṇj} +$ suffix *-āra*. cf. *karmāra* "smith".
247. < *Ayoda*; *ayas* = metal, iron + *da* = *dan(ta)*; iron-tooth.
248. P.W. s.v. "Die richtige Form des Namens ist *Dantavakra*."
249. Mah. I, 2698. Calc. ed.: "*vaktra*. Hilka sees in this a case of "Umkehrung der Glieder in Vollnamen" (p. 71): *Dantavakra* = *Vakradanta*."
250. *danta* + *āla*; Whitney (§ 1227) gives *-āla*: *vācāla*, from *vāc*. Renou, Gr. S. p. 260: "Des finales en *āra*-, *āla*-, nombreuses..... se tirent de petits groupes de noms d'animaux *haritāla*-, d'adjectifs *vācāla*- (péjoratif chez Pat.) *çabdāla*- RS....."
251. Mbh. II, 577 (Bomb. ed. instead of *Dantavakra*).
252. Gaṇa śubhrādi; v.l. Kāśikā: *Sudatta*, graphical variant [न, च] .
253. cf. P.W. sub voce.
254. cf. Mbh. I, 6079.
255. P.W. has among others *cira* = *cūḍā*. Then the meaning is: "who has (left) a tuft hair growing in front", in its bearing on the mode of haircutting at an early age (about 3) of the Indo-Aryan boy. cf. Hillebrandt, Ritualliteratur, p. 50: "Nach dem Scheren wird das Haar geordnet nach dem Brauch der Familie".

256. Gaṇa śubhrādi; v.l. Kāśikā: *Sucakṣas*, graphical variant [व, च] .
257. "with a paralysed arm."
258. *an-udara*, cf. *anūdaka* (P.W.) = *an* + *udaka*.
259. Could also be put under "navel".
260. Pargiter, An. Ind. Hist. Trad. p. 129 "*Śaṅkhaṇa* of Ayodhyā (probably by metathesis, *Khaśana*) appears as *Khagaṇa* in the Bhāgavata and *Gaṇa* in the Garuḍa." Hilka, Altind. Pers. p. 70 "*Śaṅkhaṇa* (Rām. Ragh.) soll = *Śaṅkhanābha* sein."
261. Two names of this group could be omitted, since they have variants. For *Vṛṣaṇa* Wilson and Hall give the following variants: (*Viṣ. Pur. IV*, p. 57) *Vṛṣabha* (Bhāg. P.), *Dhṛṣṭa* (Mat. P.), *Dhṛṣṇa* (Kūr. P.), *Pṛṣokta* (Pad. P.), *Vṛṣṇi* (Liñ. P.), *Kṛṣṇākṣa* (Brah. P.), *Dhṛṣṭokta* or *Dhṛṣṇokta* (Hariv.), *Dhṛṣaṇa* (*Viṣ. P.*), According to Vedic Index the third name is: *Sāpya* or *Sāpya*.
262. Pargiter A. I. H. T. p. 68 "*Aurva* might be treated as meaning 'born from the thigh' (*ūru*), and also 'belonging to the earth' (*urvi*). According to the well-known story Mbh. I, 178, 6815 sqq.
263. Mbh. II, 108; Bomb. ed.: *Ghaṭajānuka*; Calc. ed.: *Varajānuka*.
264. a—d or a(b)c formation (see p. 27).
265. Hilka p. 71 "Synonymische Namensänderung", *Kalmāṣapāda* (Mbh.) = *Kalmāṣāṅghri* (Bhāg. P.).
266. *Khañjāra*, *Khañjāla*, *Khañjūla* "co-ordinate forms", all belonging to √ *khañj* = to hop (Whitney § 1188 d, etc.).
267. May also be apprehended as "prompt in acting, courageous."
268. √ *sṛp*, to creep + *āku*, cf. Whitney § 1181.
269. Hall gives from 3 MSS. of the *Viṣṇu Pur.* the v.l. *Anaya*, which may mean "ill or bad conduct", but is to be explained graphically [घ, य] .
270. *Vara-yu*; Whitney § 1178 h.
271. Pargiter A.I.H.T. p. 186 n. 8: "Heavenly bodies were named after rishis, as is clearly shown by *Vasiṣṭha*, the name of a real rishi and also of the star ζ in the Great Bear."
272. To these also belong many names from the groups I, 1, C and I, 2.
273. Also names from I, 2 belong to this group.
274. *Alīka* + *yu*, Whitney § 1178 h, formed as *bhīmayu* "terrible".
275. RV. I, 112, 23. Vedic Ind. s.v. "There can be no doubt that this is the longer form of the name *Dhvasra*, which is found with *Puruṣanti* both in the Rīgveda and in the Pañcaviṃśa Brāhmaṇa. Benfey, Sāmaveda 105, 126 is inclined to think that *Dhvasanti* and *Puruṣanti* are names of women."
276. Cal. B.Ś.S. III, 457, 4 < *Kubhoja*; *ku* + *bhoja*.
277. Ved. Ind. s.v. "a word occurring once in the RV. X, 115, 6, is probably an adjective ('maintaining his paternal character well'). Ludwig (Transl. of the RV. 3, 169), however, regards it, but without any great probability, as a proper name." P.W. regards it as an adj.
278. P.W. s.v. "Häufiger *Prātiṣṭeya*".
279. A sort of "Satzcompositum" *aho* + *virya* "O, hero!"
280. P.W. s.v.: "Diener; Held".
281. See P.W. sub voce *Soma* 1, h, α.
282. Uhlenbeck accentuates with P.W. VII, 1131 *súvira*, yet P.W. VII, 1820.

- Nachträge, "*suṁvīra* so zu betonen". For "Nachträge" see in general Walther Wüst, Vergleichendes und etymologisches Wörterbuch des altindoarischen (altindischen), Heidelberg 1935, Erster Teil, Vorrede p. 48.
283. *Cayamānasya rājñāḥ putra (Sāyaṇa)*.
284. Whitney § 1171.
285. *Madra* + suffix *-na*; cf. Whitney § 1223 g and § 1245 f.
286. On *tejas*, cf. Vogel, Med. K. Ak. v. Wet. Lett. 70, B 4.
287. P.W. s.v. "Lebenskraft, Lebhaftigkeit; Energie, vigor; Wirksamkeit, Regsamkeit, Nachdruck; die leuchtende Kraft im Feuer und in der Sonne;"
288. Or from *kapāṣa*, deceit.
289. Pargiter, A.I.H.T. p. 128 "*Ārādhi* of the Paurava line in the *Vāyu* is *Ārāvin* in the *Viṣṇu*".
290. *upa* + *avati* = to caress, to act in a kindly manner.
291. *Cāru* is also a name for *Brhaspati* (the planet Jupiter), see I, 1, B.
292. Is also called *Ramyaka* (*Viṣṇu P.*).
293. Pargiter A.I.H.T. p. 18 "*Viśvāmitra* was remembered as having had the (kṣatriya) name *Viśvaratha* (Brahma P., Hariv.)".
294. < *Vita-bhāva*.
295. Or "happy".
296. Caland, Baudh. Śr. S. P.W. sub voce: "patron. Samśk. K. 184, b, 11; wohl fehlerhaft für *Saum*".
297. The explanation *sviṣṭa* "(having) a good sacrifice" is also plausible.
298. Vedic Index s.v.: "*Duḥ-śāsu* is possibly a proper name in RV. X, 33, 1, and would then denote an enemy of *Kuruśravaṇa*. Ludwig (Trans. of the Rigveda 3, 166) thinks that he was a *Parśu* or Persian, but this is most improbable, and the word may simple be an adjective meaning 'malignant'."
299. < *ruṣṭi* ad *√ ruṣ*.
300. *Caṇḍa*, the descendant of *Kuśika*.
301. *Caṇḍa*, the descendant of *Bhr̥gu*.
302. *Taṇḍa*, *Tāṇḍa*, *Tāṇḍya*, *Tāṇḍi*, *Tāṇḍi*, *Tāṇḍin* may all be derived from *taṇḍate* "to beat or strike".
303. *√ tuj* "to push on, to hasten".
304. *Caṇḍa*, the *Pañcāla*.
305. Senart, ad *Chānd. Up.* 1, 10, 1: "le sens prêté à *āṭiki* par les commentateurs ne paraissant guère justifiable, le mieux est de prendre le mot comme nom propre."
306. Gubler, *Patronymica* p. 98: "*Caupayata*, wohl von *copayant*, und dieses von *cup* (sich bewegen)".
307. In the RV. *Cyavāna*. Grassmann. Wtb. zum Rig Veda s.v. "Name eines Mannes, den die *Asvinā* wieder jung machen (urspr. "regsam", s. *cyu*)".
308. *Tr̥kṣāka* and *Tr̥kṣi* form *tr̥kṣati* to go, to move (*Dhātup.* 17, 8); suffix *-āka* Whitney § 1181 b.
309. ad *danvati* "to go" (*Vop.* ad *Dhātup.* 15, 88).
310. *√ vaś. -ika*, cf. Whitney § 1186. *vr̥dhika* "he, who multiplies".
311. Explained in P.W. (sub voce): *na* + *ci*° for *cit*. Wackernagel, *Altind. Gr.* II, 1, p. 101 "für Palatal des Simplex Guttural": *Naci-ketas* ad *cetas* = Glanz, Einsicht. May, however, be regarded as *na-ciketas*, a reduplicated form of *keta* = longing, desire. Fos *-as* in proper names cf. Whitney § 1151 h.

- Kāth. Up. 6, 18 has *Naciketa* = °*tas*.
312. cf. Renou, Gr. Sanscr. p. 334.
313. Fick, Die Griech. Pers. p. CXCI, looks upon this as a case of "Umkehrung der Glieder" *Vṛddha-kṣema* = *Kṣema-vṛddhi*. The word, however, may just as well be explained as e.g. P.W. *vṛddhāvayas* adj. hochkräftig RV. 2, 27, 13.
314. Although Hall reads *Jālahāsini* in all MSS. except one, which had *Cāruhāsini*, he deemed the latter reading the one to be accepted. "In early medieval times, च and ज were hardly distinguishable, and there was something of resemblance between ह and ल. It is therefore very likely that *Jālahāsini* originated in a graphical corruption of *Cāruhāsini*" (Wilson-Hall, Viṣṇu P. IV, 112).
315. If we presume *lamaka* to be *ramaka*. The first meaning *tirthaśodhaka* cleanser at a *tirtha* is likewise possible.
316. √ *laṭ*, *lal* "to joke, to play" Whitney § 1155.
317. *Kathā-java* "to be quick in telling".
318. *ni* + *vac*; conf. *Kṛkavāku*.
319. *gaṇa śivādi* ad P. 4, 1, 112. Var. lect. Kāśikā: *Khaṇa*, which is to be explained palaeographically. *Rāvaṇa* is not a patronymic of this. See note 110.
320. ad √ *raṭ* "to cry, to roar".
321. Mahābh. ed. Sukthankar. Poona 1930. I, 4548. Sørensen, Index, has *Sada*. vll. *Sadasyavak*, *Sudasyavak*, *Sudaḥsuvak*, *Susatyavak* etc.
322. < *sa-vacas* "rich in words".
323. cf. P.W. Whitney-Lanman ad Ath. V. 6, 79, 1 "for the obscure *āsamāti* the minor Pet. Lex. conjectures *āsamarti*, unharmedness, which T.S. has in the corresponding pāda." Oldenberg, Rgveda, II, 260. "Gedanke RV. text (10, 60, 2) nach T.S. zu ändern..... durch RV. VI, 29, 6 ausgeschlossen".
324. < *Marka*, ad √ *marc* "to threaten, to intimidate".
325. ad *ā-pyā*.
326. P.W. s.v. *śāntanu* "wird im MBh., in der älteren Ausg. des Hariv., im VP. und in Trik. in Folge einer falschen Etymologie (mit *śānta* in Verbindung gebracht) *śāntanu* (*śāntanu*) geschrieben."
327. Wilson, Viṣṇu Pur. Preface XVII "*Vyāsa*..... is a generic title meaning an arranger or compiler".
328. Ved. Ind. s.v. "a woman RV VIII, 64, 4, perhaps the wife of *Pūtakratu*, but this is doubtful, since the more regular form would be *Putakratāyī* Pāṇ. IV, 1, 36.), which Scheftelowitz reads (Die Apokryphen des Rgveda 41, 42)". Gubler, Patron. p. 46: "metron. RV. *pautakratrá*: RV. *pūtákratā* (eig. *pūtákratāyī*, Wackernagel, Ai. Gramm. I, 209 [§ 188 c])".
329. Postvedic only v.l. from *Cekita*, *gaṇa gargādi* ad Pāṇ. 4. 1. 105.
330. P.W. *Cekitāna* "der Verständige". Fick, Griech. Pers. CLVII sub *citra* hell, bunt, -*ceṭas* Helle.
331. vll. *Vipracitti*, *Viprajitta*, *Viprajitti*.
332. Keith, Ait. Ār. III, 1, 5: *Prātibodhiputra*, v.l. *Prācibodhiputra*. Sāṅkh. Ār. VII, 13: *Prātiyodhiputra*.
333. < *Bodha* "insight" or < *Budha* "the planet Mercury". Has also been inserted under *Budha-Mercury* (p. 48).
334. Pargiter, A.I.H.T. p. 127 "Again names may be altered by misreadings, as

- Vasumata* alias *Sumati* of Ayodhyā by an easy misreading of *v* as *c* or vice versa". And in a note "Vāyu 88, 76, jāñīe *Vasumato* nṛpaḥ, and Brahmāṇḍa III, 63, 75, jāñīe ca *Sumatir* nṛpaḥ".
335. RV. X, 132, 7. Vid. P.W. Ind. "*Sumedha* occurs in an obscure hymn of the RV. X, 132, 7, either as an adjective ('of good understanding') or a proper name, perhaps identical with *Nṛmedha* or his brother".
336. Eggeling translates Śat. Br. XI, 6, 3, 3. *Vidagdhaḥ Śākalyo* "the shrewd Śākalya".
337. P.W. sub voce "adj. = *budha* und *manojña*".
338. *mārga* "way" + √ *mṛṣ* among others to forget; so "forgetting the way"; v.l. Bomb. ed. *Mārd.*
339. < *ambhas*, violence, force; or with *ambhas* water?
340. P.W. ind "angebliche Wurzel, abstrahirt aus *indra*, soll herrschen bedeuten". suffix *-ana*: Whitney § 1150.
341. v.l. *Kuru. Kuru* + *vaśa* "command".
342. Fick, Gr. Pers. CLXXVIII ad *Lakṣman* = Zeichen, Omen. Jacobi, Rām. p. 136 "sein eigentlicher Name, *Lakṣmaṇa*, könnte etwa den Schützenden (von *raṁṣ*) bedeuten, gemäsz der Rolle, die er in der Sage spielt."
343. With many vll. *Durbhakṣaya, Urukṣat, Duritakṣaya, Uruñjaya*.
344. Both Fick, Gr. Pers. CXCI and Hilka, Altind. Pers. p. 71 regard *Vṛddhakṣatra* as *Kṣatraṽṛddha* by "Umkehrung der Glieder in Vollnamen". But this is not necessarily the case: "Having increased power" is the meaning of it.
345. Mah. II, 109 Bomb. ed., Calc. ed.: *Satyapāla*.
346. Since *senā* besides meaning "army" also signifies "lance" many names have been put under the group "weapons" (p. 88).
347. Also occurs as an abbreviated name *Bhima* (Parg. A.I.H.T. p. 127).
348. Hall. Wilson had *Aridyota*.
349. *Ari-ha* "destroyer of the enemy; enemy-killer".
350. P.W. sub voce: "*trasa* + *dasyu* vor dem die Unholde zittern. Die Form *trasaddasyu* (*trasant*, partic. von *tras* + *d*) ist vielleicht die ursprüngliche und *trasant* wohl in transit. Bed. (Unholde verscheuchend) aufzufassen. vgl. *Jamādagṇi, tarāddveṣas, Bharādvāja, mandayātsakhi* u.s.w." H. Oldenberg, Rel. d. Veda 1894 p. 154 "vor dem die Dasyus zittern". Pargiter, A.I.H.T. p. 128 "By reading *tr* as *v* *Trasadasyu* of Ayodhyā (shortened probably to *Trasada*) was altered to *Vasuda* in the Matsya". Solmsen-Fraenkel, Indog. Eigennamen 1922, p. 202 "Eine ganz besondere Abteilung bilden die sogenannten imperativischen Satznamen..... *Trasadasyu*, die Feinde zittern machend". Wackernagel, Gramm. II, 1, p. 316 "*trāsā-dasyu*..... Mannsname, eig. "die Feinde zittern machend" (regierendes verbales Vorderglied)".
351. P.W. "N.Pr. eines Mannes oder Stammes RV. 1, 36, 18". K. F. Geldner, Der Rigveda, 1923 p. 41 n. "wohl N.pr. wie *dāsyave vṛka*", but reads *Dāsyave Sāhas*.
352. Ved. Ind. "*Nārmara* occurs once in a corrupt verse of the Rigveda (II, 13, 8). Ludwig (Transl. 3, 152) regards the word as the proper name of the prince of a fort, *Ūrjayanī* but Roth (P.W.) as that of a demon". Gubler: *nārmara* < *nṛmara*. K. F. Geldner, Der Rigveda, ad II, 13, 8 ad *Nārmara*, note "Vgl. auch die Burg *nārminīm* 1, 149, 8" (which should be 1, 149, 3).

353. Ad *jeman*. From this *jemin* (Whitney § 1230 b) and afterwards *jaimini* (Whitney § 1221). -*ineya* cf. Whitney § 1216 b.
354. Ad *dabh* "to damage". Formation, see Whitney 1157, 3. Wackernagel Alt. Gr. II, 1, p. 59 connects this word with *dabhra* "small, little, scanty" (aus * *dabhi-iti*-).
355. a + d formation. P.W. gives *ghoṣa* "Geräusch, Lärm". But also on the ground of the name *Aśvaghoṣa* it is plausible to assume that there was a Sanscrit word *ghoṣa* = ear, agreeing, with Old Pers. *gauša*, Awest. *gaōša*, Mod. Pers. گوش "ear" cf. *Harighoṣa* (Kathās.) "yellowear" = aw. *za'ri-gaoša*; Lommel K.Z. 50, 262, see too: Walde-Pokorny, Et. Wtb. der idg. Spr. I. 569.
356. Mah. I, 2736 has *Durādhana*, but P.W. sub voce "Wohl falsche Form für *Durādhara*".
357. "Who conquers an excellent army".
358. Mah. III, 15599; Schmidt, Nachträge, gives *Balāhaka* as the name of a commander and of a masseur, and s.v. *Balāhaka* "balam ā samantāt ghnantīti balāhanaḥ, balāhana eva balāhakāḥ sūrah": *balāhan* means: he who completely destroys an army."
359. Gubler regards *Bibhradvāja*, Ait. Ār. II, 2, 2, as a proper name. Keith translates: "bearer of offspring". As a name to be explained just like *Bharadvāja*, q.v.
360. P.W. s.v. *dvāja* "(ein Sohn zweier Väter) Bhāg. P. 9, 20, 38 zur Erkl. des Namens *Bharadvāja*, der sich aber in *bharant* + *vāja* zerlegt." P.W. *Bharadvāja* "bharant, part. praes. von 1. *bhar* + *vāja*; der urspr. Bed. nach so v.a. *vājambhara*." (i.e. "carrying away the prize").
361. Whitney § 1178 d. "delivering, setting free".
362. P.W. "N. pr. eines Fürsten, Märk. P." Pargiter, Märk. Pur. transl. p. 551 (ad 101, 6) reads *Anaraṇya*, with the note: "This is the reading of the Bombay edition and is right. The Calcutta edition reads *Raṇavanya*; this name is given in the dictionary, but I have not met with it elsewhere". Explanation *raṇa* + *van*.
363. "Overwhelming chariots" cf. *viśvaṇtara* "overwhelming everything".
364. "Best of the warriors" cp. Mah. 5. 793: Jalasandho mahātejā rājan rathavaras tava | tyakṣyate samare prāṇān.....
365. ad √ *ru* "to smash, to crush" or √ *ru* "to shout" + *tha* (Whitney § 1163).
366. The same roots as in note 365 + *ma* (Whitney § 1166).
367. Pargiter, Anc. Ind. Hist. Trad. p. 127 "The Bhāgavata calls *Prasenajit* of Ayodhyā *Senajit*".
368. ad √ *nam*. Whitney § 1156 b.
369. *Ucathya* is an older form of *Utathya* (Vid. P.W.).
370. Pargiter A.I.H.T. p. 128 "Kirtirāta is Kirtirāja in some copies of the Vāyu".
371. Wilson, Viṣṇu P.; vll. *Dhundhu*, *Campa*, *Cañcu*.
372. Wilson. V.P. "*Prasuśruta* variant of, or later substitute for *Prasuśruka*". Pargiter, A.I.H.T. p. 129 "*Prasuśruta* = *Prabhusuta* of the Brahmanḍa" [स, भ].
373. Pargiter A.I.H.T. p. 129 "*Bṛhaduktha* (Brahmanḍa and Viṣṇu) and

- Bṛhaduttha* (Vāyu) can be explained through Prakrit forms". p. 130
"Bṛhaduttha which, by an easy misreading of *dra* for *du*, appears as *Bṛhadratha* in the Rāmāyaṇa".
374. P.W. "*māriṣa*, ein ehrenwerther Mann". Might also be the name of a tribe. (Mah. VI, 368 cf. P.W.).
375. Pargiter, A.I.H.T. p. 127 "*Suśruta* of Videha becomes *Śruta* in the Bhāgavata".
376. See note on *Śruta* in this group.
377. *an-abhi-hita* (p.p. of *abhi-dhā*) "of whom no mention is made" or "the unmentioned one, the nameless".
378. cf. Wackernagel, Ai. Gr. § 110, b, α.
379. Pargiter, Märk. Pur., p. 463, text: *Nariṣyanta*; note: "or *Nariṣya*".
380. *Bhadra* + *na*, cf. Whitney § 1223 g and § 1245 f.
381. According to Hillebrandt ad RV. X, 108 -*uri* has an intensive meaning. Vid. Whitney § 1191.
382. < *Kaṣṭhāreṣa*; *kaṣṭha* "wretched, wretchedness" + *reṣa* (ad *riṣ*; Whitney 1148, 1, a) "the sustaining of damage".
383. H. Oldenberg, Ueber die Liedverfasser des Rgveda, p. 227 "eine willkürliche und phantastische Ausbeutung der Worte *iṣam stomam ca* (RV. V, 7, 1.).
384. For classical names and their bearing on the circumstances attending birth, see R. Hirzel, Der Name p. 80 sqq.
385. v.l. *Tantrija*. cf. P.W. s.v.
386. Both a man's name and a woman's.
387. Can also be regarded as the name of a planet: *Bṛhaspati* as *Jiva*.
388. Sörensen. Mah. XIII, 7112 has the name *Dṛḍhavya*, but P.W. s.v. "fehlerhaft für *Dṛḍhāyu(s)*".
389. Caland, Baudh. Śr. S.; patron. of *Dirghavatsya* would normally read: *Dairghavatsya*, as *Dairghatamasa* from *Dirghatamas*. *Dirghavātsya* can be split up into *Dirgha-vātsya* (patron. from *Vatsa*), hence "the long-living one, son of *Vatsa*".
390. *Vatsa* = calf, young, child; name of a tribe too.
391. ad *jar* "growing old" + *vara*. Vid. Whitney § 1171 a.
392. According to P.W. and Grassmann *pūru* is also human being, but this is doubtful. Geldner, too, in his Glossar only mentions a name of a tribe and their king, and translates it as a proper name. We meet with: *Pūru* V +, p. *Paurava* G +, f.p. *Pauravi* P.
393. The name *Janá* may be explained by *jāna*, just as gr. *Γλαῦκος* ad *γλανκός*, *ἄκουμενός* ad *ἀκούμενος*, *Φαίδρα* ad *φαιδρός*, cf. Debrunner, Gr. Wortbildungslehre § 26.
394. May be regarded as *Puruṣa*, cf. Whitney § 53. And more in detail (with literature) Renou, Gr. Sanscrit, § 53 (I p. 57 sqq.).
395. *Dhauta-mūla-ka* "of pure origin".
396. Concerning *ri* see J. Bloch "L'Indoaryen du Veda aux temps modernes" 1934 p. 72.
397. cf. *tantubhūta*, Mah. 3, 15363 "he on whom the continuation of the family depends."
398. "born of *Puru*."
399. cf. P.W. *baṣkiha*, effetus.
400. P.W. s.v. *Sāmba* "Häufig (aber nicht in den Bomb. Ausgg.) *Śāmba* ge-

schrieben". Then from *śamba*, a certain weapon of Indra. *Sāmba* = *sa* + *ambā*.

401. "Acknowledged (as son)".
402. cf. P.W. VII, 793: *anusṣṣa* "nach einander geboren".
403. cf. Rām. 2, 93, 14 *matpūrva* "my elder brother".
404. "One acting for another" e.g. for a little brother or sister who has died?
405. Pargiter A.I.H.T. p. 129 says that *Gāthi* and *Gāthin* in the brahmanical literature is *Gādhi* in the Epics and Puranas. P.W. s.v. *gādhin* "jüngere Form von *gāthin*", s.v. *gādhi* "Nebenform von *gādhin*".
406. Cf. *vr̥kṣada* MBh. 13, 2999 and P.W. s.v. *da*.
407. To be regarded as *tivara* "hunter". Fleet, Gupta inscr. (III p. 293) mentions the name *Tivradeva* (± 800 p. C.).
408. Caland, Baudh. Śr. S. has *Āleghana*. This is possibly a prākritism. See Pischel, Gramm. d. Pr. Spr. § 202.
409. "ferrying one over the *Revā* (Narmadā)".
410. Hariv. In the Mahābh. the same person bears the name *Kaitavya*.
411. Pargiter. A.I.H.T. p. 128 "*Dhṛta* is *Ghṛta* in the Matsya, Hariv. and Agni, and *Dyūta* in the Brahma" (*dh-gh; ghṛ-dyū*).
412. May be part. med. from *ud*, *unatti* "to bathe".
413. $\sqrt{\text{g}} \text{guṇṭh} + \text{aka}$ (Whitney § 1181).
414. P.W. s.v. "Hat seinen Namen daher, dasz er sich den Däumen abschnitt (*lī*) um seinen Lehrer Droṇa damit zufrieden zu stellen". Hence "One-cutter-off", the name *Ekālū* has the same meaning.
415. P.W. s.v. "Er wurde der Sage nach in zwei Hälften geboren und von der Rākṣasi *Jarā* zusammengefügt (*saṃdhita*); daher sein Name".
416. P.W. s.v. "N. pr. eines Brahmanen, der aus dem in eine Kufe (*droṇa*) gelegten Samen Bharadvāja's entstanden sein soll".
417. Vedic Index s.v. "the seer of a sāman, by means of which he twice went to the heavenly world. Pañc. Br. XIV, 9".
418. Dowson, Dict. s.v. "Bought with barley". P.W. gives the same.
419. P.W. s.v. "der nichts zu schlingen hat und ist wohl ein für die Erzählung selbst gemachter Name".
420. Caland, B. Śr. S. III, 431, 5. Schmidt, Nachträge, "°*kuka* m. H. 43, 288 = **kokate māmsādy aṣitum ādatte*" (he takes [cf. P.W. s.v.]; he takes meat etc. to feed himself with).
421. < *Playoga*. P.W. *playoga* = *prayoga* (*prayas* + *ga*) "coming to the meal". cf. *Prayoga*.
422. cf. Oldenberg, Buddha, p. 115, n. 3. "Reinreismus".
423. Sometimes *Dhṛta* (Pargiter A.I.H.T. p. 128). A graphical variant [घ, ध] .
424. < *yutaka*, a sort of garment.
425. P.W. *urvarī* f. = "Werg, die aus dem Rocken gezogenen Fäden."
426. *Vāsin* also means "dwelling, living" and "odoriferous".
427. Also surname of Śiva; the Brahman is the incarnation of a part of Śiva, cf. Hopkins, Epic Mythology p. 188.
428. Caland. Baudh. Śr. S. v.l. *Kābalya*. *Kambala* is, according to Przyluski, Austric (Mém. de la Soc. ling. 22 p. 205—208.).
429. Possibly an a + d formation (p. 27).

430. ad *kakṣyā* "girdle".
431. √ *māṅk* "to adorn". Suffix *-i*, cf. Whitney § 1155.
432. √ *maṅḍ* "to adorn". Suffix *-u*, cf. Whitney § 1178.
433. < *Svapīś*, √ *piś* "to adorn". Hence "adorning oneself" or "adorning one's possessions".
434. The names with *śaṅkha* are too early to have any connection with the attribute of Viṣṇu; *śaṅkha* is also used as an adornment for the am.
435. *Śambu* > *Śāmbava* > *Śāmbavya* > *Śāmbavyāyana*.
436. P.W. V, 731 gives "*Māṅyavatī* N.pr. einer Princessin, Märk. P. 123, 17. Vielleicht fehlerhaft für *Mālyavatī*". Pargiter, Märk. Pur. transl. p. 627 has *Māṅyavatī*. *Mālyavatī* might be a graphic variant [न.ल] .
437. "*āpiḍa* is a closely woven garland or chaplet worn on the hair of the head" Kale ad Kālidāsa Ragh. 18, 29. P.W. adds *Ajitāpiḍa*, *Anaṅgāpiḍa* (Rājatar.). In the Kādambari of Bāṇa *Candrāpiḍa* is the son of *Tārāpiḍa*; in an older source the figure C° is called *Somaprabha*. For details A. Scharpé, Bāṇa's Kādambari. Diss. Utr. '37, pp. 52 sqq.
438. As to the meaning "perfume", AV. 4, 37, 3 has a number of names of Apsarā's, most of which are "formed upon odor-names" (Whitney-Lanman p. 211).
439. A Garga son of *Pilā*.
440. H. Oldenberg, Ueber die Liedverfasser des Rigveda p. 227: "eine willkürliche und phantastische Ausbedeutung der Worte *gayam puṣṭim* ca (RV. V, 10, 3)."
441. *Panna* "come to a fall" + *āgāra* "house".
442. Caland, B. Śr. S. III, 448, 15. Schmidt, Nachträge s.v. "der Vorsteher eines *maṭha*, Peterson zu Subhāṣitāv. 2767". Renou, Gr. S. 259 "*ra*..... adjectif d'appartenance dans *mukhara*..... P. connaît ici notamment des adjectifs employés comme épithètes de noms géographiques". Both might refer to "the man of the convent-school, monk".
443. *Ayaṣṭiṭṭiṇa*, gaṇa śivādi ad P. 4, 1, 112.
444. Caland, Jaim. Brāhm. (index) adds: "*Drūpada* (sic) *Vāddhraviṣṇa* (sic)".
445. Concerning patr. *Sāmvarāṇi* (RV. VIII, 51, 1) the Vedic Index s.v. observes: "We must either recognize a real man called *Manu Sāmvarāṇi*; or take *Manu* as one name, *Sāmvarāṇi* as another; or admit that *Manu Sāmvarāṇi* is simply *Manu* with a patronymic derived from an unknown legend". Bloomfield's and Scheffelowitz' opinion is given there.
446. It is possible that in some names *ketu* is not intended as banner, but as brightness, apparition, etc.
447. Schmidt, Nachträge p. 116 "*Upakeru* = *Upaketu*, Maitr. S. 2. 5. 1 (47, 13)", cf. *Mahikeru*? (P.W.).
448. P.W. s.v. *Dhanuṣākṣa* "wohl *dhanuṣā*, instr. von *dhanus*, + *akṣa* Auge". A more plausible explanation is *dhanuṣā* (instr.) + √ *kṣan* (to destroy).
449. Caland, Baudh. Śr. S. not clearly legible.
450. Some names in which for *senā* the meaning of "army" is the more obvious, have been put under "army" (p. 72). Absolute certainty is out of the question.
451. "Spear-bearer", with "Umkehrung der Glieder."
452. Vāyup. 59, 97 has *Adviṣeṇa*, a striking instance of graphical confusion

[अदिः, आदिः] .

453. May also be *kuntala*: hair of the head, name of a people etc.
454. A younger brother of *Śalya*.
455. P.W. s.v. *musala* "Häufig fehlerhaft mit *ś* und *s*."
456. Pargiter. Anc. Ind. Hist. Trad. p. 128 "*Suvarman* of Dvimīḍha's line in the Vāyu is *Sudharman* in the Matsya and Harivaṃśa" [व, च] .
457. Pargiter A.I.H.T. p. 128 "*Hiraṇyavarman*, king of Daśārṇa, appears as *Hemavarman* and *Kāñicanavarman* (Mbh.)". A clear instance of changing of name by a synonym.
458. Son of *Aśva*?
459. < *Vidadaśva*. *Vidad*, part. ad *vid*; cf. *Vidadvasu* "gaining goods".
460. P.W. s.v. "N. pr. eines Mannes, den die Aśvin retten, wie er in einen Baum eingeklemmt ist."
461. Sørensen, Index, mentions *Bradhnaśva*, Mbh. III 8601. P.W. s.v. "wohl fehlerhaft für *Vadhryaśva*". Pargiter, A.I.H.T. p. 168: "Böhtlingk and Roth's conjecture that *Bradhnaśva* is an error for *Vadhryaśva* seems right."
462. Pargiter, A.I.H.T. p. 129 "*Ahinagu* of Ayodhyā becomes *Ahināśva* in the Agni" (transposition of *gu* and *śva* in mediaeval writings).
463. v.l. *Kuśāśva*.
464. Ved. Index s.v. "possessing contemptible steeds..... Sāyaṇa ingeniously turns the name — probably a nickname — into a compliment by rendering it "one who puts to shame the horses of his rivals"."
465. "Having crooked horses" ad *vi-nam*.
466. P.W. s.v. "*Rohitāśya*, Mārķ. P. 8, 58 wohl fehlerhaft für *Rohitāśva*." Pargiter A.I.H.T. p. 127 "*Rohitāśva* of the Ayodhyā line is generally called *Rohita*".
467. Mah. I, 5116:
aśvasyevāśya yat sthāma nadataḥ pradiśo gatam |
aśvatthāmaiva bālo 'yam tasmān nāmnā bhaviṣyati ||
468. "Without trappings".
469. Vedic *Vibhaṇḍaka*. cf. P.W. s.v. Then the meaning remains obscure.
470. "Band-bridle".
471. < *Vitavāha* "having desirable draught animals".
- 471a. Sāvitṛī 2, 13: "picture" + "horse": citre 'pi vilikhaty aśvān.
472. vll. (P.W. s.v.): *Dhyuṣitāśva*, *Adhyuṣitāśva*, *Dūṣitāśva*.
473. *Ratha* may besides "chariot" also mean "warrior, hero" and "joy" which meanings may also be found in some of the following names.
474. "Accompanied by or escorted by chariots", cf. *anuṣiṣu* "accompanied by young ones". (Wackernagel II, 1, p. 282).
475. Vedic Index s.v. "good charioteer".
476. Sørensen, Index on the Mbh. mentions *Dr̥ḍharathāśraya* (Mbh. I, 4551), but the Sukthankar edition, Poona 1931, gives
Ugro bhīmaratho vīro vīrabāhur alolupaḥ |
ubhaya raudrakarmā ca tathā dr̥ḍharathaḥ trayāḥ ||
so the name will, after all, be due to an error.
477. Wilson-Hall, Viṣṇu P. gives *Śucidratha*, but P.W. s.v. "wohl fehlerhaft für *Śucadratha*", cf. *Śaucadratha*.
478. "having an attractive chariot".

479. P.W. s.v. "Hariv. 1696 in der gedr. Ausg. fälschlich **द्वारय** ."
Palaeographic variant.
480. <Saptarathavāhana "having seven chariots and draught beasts."
481. <Upagu "having cattle with one." cf. Wackernagel II, 1, 283 "upamanyú "eifrig" (eig. Eifer bei sich habend?)".
482. Sörensen, Mah. XIII, 2682; P.W. mentions in the same place Gavijāta. Meaning: "born among cattle".
483. Gubler, Patronymica p. 95 "*Ukṣaṇyāyana* ist in keiner gramm. Regel unterzubringen. Aus **ukṣaṇya* < **ukṣani*". p. 97: "Das Fehlen der *vrddhi* in der ersten Silbe des Stammes spricht dafür, dass *-āyana* ein altes Suffix ist". Gubler says that this suffix merely indicates descendants in the third degree or still further, so it seems likely to him that this has arisen from "patr. suffix *-i-* mit Steigerung plus **-ana-*". According to Pāṇini the *-āyana* names are gotre. Whitney Ind. Gr. § 1219 "Der Name (RV.) *ukṣaṇyāyana* ist von einer verschiedenen, sonst unbekannten Bildung."
484. According to Vedic Index a seer (Pañc. Br. XII, 5, 11).
485. "Domestic-cattle".
486. Pargiter A.I.H.T. p. 129 "*Ahinagu* of Ayodhyā becomes *Ahināśva* in the Agni". Wilson-Hall, Viṣṇu p. III, 321 note: "In some MSS. of the Līngapurāṇa the name is *Ahīnara*".
487. P.W. s.v. Ruṣadgu "so ist nämlich wohl für *Ruṣaṅgu*, *Ruṣaṅgu*, *Ruṣadru*, *Uṣaṅgu*, *Uṣadgu*, *Rṣadgu*, *Rṣaṅgu*, *Nṣaṅgu* zu lesen".
488. Hilka, Altind. Pers. p. 121 quotes the explanation given by Bloomfield (J.A.O.S. XVI (1894) p. CXXIII) "one who has *atithinir gāḥ*".
489. For the importance of cow-urine and cow-dung in India, see M.A. Muusses, Koecultus bij de Hindoes. Diss. Utrecht 1920 (passim).
490. "Standing firm among cattle" cf. *Yudhiṣṭhira*.
491. These two names may call to mind *darbha* "a tuft of grass", but perhaps *darbha*, *darbhi* may be connected with $\sqrt{\text{darbh}}$, *darbhātī*, *darbhayati* "to fear". Then the names would mean "fear of bulls".
492. "having wealth at home".
493. "having wealth in his neighbourhood".
494. P.W. s.v. Rdhadri "*rdhant*, partic. von *ardh*, + *rī* = *rai*". Wackernagel, Altind. Gr. II, 1, p. 100 "Merkwürdig der G. sg. *rdhad*—*rayaḥ* n. pr. (eig. "Güter mehrend?"), der weder zu *rai* — noch zu *ri* — paszt".
495. Pargiter, Anc. Ind. Hist. Trad. p. 128. "By reading *tr as v* *Trasadasyu* of Ayodhyā (shortened probably to *Trasada*) was altered to *Vasuda* in the Matsya".
496. *Vasu-bhṛt-yāna* "a vehicle bringing goods".
497. Hj. Frisk, Zur indoir. u. griech. Nominalbildung, Göteborg 1934, p. 50 "Das Wort ist ja eine Ableitung von *Vibhū-vas-u-*, und man hätte mithin **Vaibhūvas-av-a-* erwartet. Die Metrik kann schwerlich diese Unregelmässigkeit verschuldet haben, vielmehr liegt ein Fall von haplogolischem Silbenschwund vor: *Vaibhūvasa(va)-*".
498. *Bhūta* = *Prāpta*.
499. P.W. gives a few more meanings.
500. < *udaśuddha* "saucer of water".
501. *kuṇḍa* also has some other meanings that may be concealed in some of

these names.

502. On mythical tales of persons being born in a pitcher, e.g. by reason of the deity having dropped some sperm into a fire-"pitcher", fire-pit, cf. Poerbatjaraka, Agastya in den Archipel, Diss. Leiden, 1926, Cap. I.
503. cf. Whitney, Ind. Gr. § 1209 c. P.W. s.v. Kauṇḍinya "metron. von Kuṇḍini, gaṇa gargādi zu P. 4, 1, 105. Kann der Form nach auch patron. von Kuṇḍina sein".
504. Doṣakumbha's son is Dharmadoṣa cf. p. 24 (combined names).
505. < piṭha(ka), chair.
506. P.W. s.v. "etwa Häufchen oder sonst ein Maass (für Reiss u.s.w.)".
507. See also "Ornaments" (p. 84) and "Weapons" (p. 86) passim.
508. Sørensen, Index s.v. Hemapuñjaka "a Kuru warrior VII, 6851 (only C., B. has Hemakampanah)".
509. Vedic Index s.v. says that P.W. and von Schroeder read (Kāth. Samh. XXV, 7) for this: Aryala.
510. cf. Hariv. 749.
511. <Khala. cf. Whitney § 1215, c.
512. Jacobi, Rāmāyaṇa p. 130 ".....Sītā, über deren mythologischen Charakter kein Zweifel bestehen kann. Schon im Rigveda (IV, 57, 6; 7) wird die personificirte Ackerfurche unter dem Namen Sītā göttlich verehrt"; p. 131 "Dass die Sītā des Rāmāyaṇa identisch mit dieser vedischen Sītā ist, kann nicht bezweifelt werden."
513. < ātu "raft".
514. For Indian animals, their worshipping, their relation to certain gods etc. see Helmuth v. Glasenapp, Der Hinduismus, p. 66—74.
515. Fick. Die Griech. Pers. CLI "jüngerer Bruder Madgu". Madgu is, according to P.W., the name of several species of animals "1. ein best. Wasservogel. 2. ein best. im Laube lebendes Thier. 3. eine Schlangenart. 4. ein best. Fisch." There are also two more meanings.
516. P.W. gives s.v. ula "ein best. wildes Thier".
517. P.W. gives s.v. koka ("onomatop.") the following species of animals: 1. Wolf. 2. Kuckuck. 3. eine Gansart. 4. Frosch. 5. eine kleine Hauseidechse. 6. ein best. schädliches parasitisches Thier".
519. cf. P.W. s.v.
520. P.W. VII, 1180 (s.v. srgāla = jackal) "gewöhnlich śrgāla geschrieben, die Bomb. Ausgg. schwanken".
521. P.W. s.v. "In späteren Schriften häufig Sunaḥsepha geschrieben".
522. Kapila may be regarded as a hypocoristicum of Kapi, but also direct as kapila "von der Farbe des Affen" (P.W. s.v.). That here the name of the colour can be derived from the name of the animal and not the reverse is also demonstrated by Gonda (review of Jos. Brands, Griechische Diernamen, Purmerend, 1935 in Museum, April 1936, 43 volumn, p. 171).
523. Sāy. ad RV. IV, 16,10.
524. Hastin, the Kāśyapa-descendant.
525. P. Deussen, Sechzig Upanishad's des Veda, 1905² p. 459. n. "Spitzname, etwa: "feist wie eine Eselin.""
526. Also written Śaṣavindu. May be broken up into Śaṣa (hare) + vindu (connoisseur, finder etc.).
527. < Bhārūṇḍa (= bhāraṇḍa), perhaps a mythical bird. cf. Jarl Charpentier,

- Die Supernāsaṅga, Uppsala, 1922, p. 357, n. 2.
528. Pargiter A.I.H.T. p. 130 "*Śakuni* (Vāyu and Brahmāṇḍa), through *Sakuni*, *sa Kuni*, appears as *Kuni* (Viṣṇu) and by an easy mistake of *l* for *n* as *Kuli* (Garuḍa)". P.W. s.v. *Śakuna*: "Vogel, meist von grösseren Vögeln und von solchen, welche Vorzeichen geben, gebraucht". *Śakuni* and *Śakunta* = *Śakuna*.
529. P.W. s.v. "hier und da scheint aber ein Raubvogel gemeint zu sein".
530. P.W. s.v. "= *sārikā*, Predigerkrähe."
531. Vedic Index s.v. "a very frequent word in the Epic and later, denoting the cuckoo, is only inferred for the Vedic period from its being the name of a Rājaputra in the Kāthaka Anukramaṇi".
532. P.W. s.v. "der grösste und stärkste Raubvogel: Adler, auch Falke oder Habicht".
533. P.W. s.v. "(*ṭṛṇa* + *skanda*) N. pr. eines Mannes: *Ṭṛṇaskandāsya nū viṣaḥ pāri vr̥ṇkta sudānavāḥ* RV. 1, 172, 3. Nach Sāy." wie Gras bebend oder verdorrend".
534. On the worshipping of plants, trees, etc. see: H. v. Glasenapp, *Der Hinduismus*, München. 1921, p. 62—65.
535. *parṇa* may also be regarded as "feather" in which case it would come under "animals".
536. Probably ad *khalva*. Cf. (Whitney § 1219) *ukṣaṇyāyana*, without *vr̥ddhi* (note 483).
537. Derivation: *tuṣa* + *ja*, *tuṣaja* + *ka*.
538. cf. Popular etymology Mah. I, 3, 31 (Boehtlingk, Chr.³ p. 57. l. 22—23) *yasmād bhavān kedarakhaṇḍaṃ vidāryotthitas tasmād uddālaka eva nāmna bhavān bhaviṣyati*, because you got up with the bursting of the dyke in the irrigation field, so you shall be called *Uddālaka*. -*l*/r dialectical transposition. Bloch, *L'Indo-aryen*, p. 72—75; *dal-* by the side of *dar-*, although it is divided etymologically at present (Walde-Pokorny I, 810).
539. There is also a town that is called *Kāmpilya* (at present Kampil) cf. P.W. s.v.
540. *Kālaka-vṛkṣīya*, cf. Whitney, Gr. § 1215.
- 540a. Odoriferous *-Moca*, or a + d formation (p. 27).
541. Also written *Talukṣa*; *taru*, tree, + *kṣa* (either ad *√ kṣan* to destroy, or ad *√ kṣi* to live, dwell).
542. v.l. *Tṛkṣa* (*gaṇa* gargādi ad Pāṇ. 4, 1, 105), which is to be explained graphically [वृ. तृ] .
543. Schmidt, *Nachträge*, p. 348 "*śrāva* °ein best. Pflanze, E (= Beiträge zur indischen Erotik) 849 (*Anaṅgarāṅga*)".
544. In the classification and order of the many Latin names, which P.W. gives as meanings, I have, as far as possible adhered to:
J. D. Hooker, *Flora of British India*, 7 vol., London 1875—1897.
Further literature on plants:
Watson, *Index to the Names of Indian Plants* 1818.
Roxburgh, *Flora Indica*, Edn. Clarke 1874.
Watt, *Dict. of the Economical Products of India*.
Murray, *Plants and Drugs of Sind*.
Oliver, *Indian Botany* 1869.

Firminger, Manual of Gardening for India.

Gamble, Flora of the Presidency of Madras.

Cooke, Flora of Bombay.

Trimen, A handbook of the flora of Ceylon.

See also Balfour, The Cyclopaedia of India and of Eastern and Southern Asia; Hobson-Jobson; Pargiter, The Mārkaṇḍeya Purāṇa translated with notes.

545. cf. Whitney § 1233 b and c, "Verlängerung des auslautenden Stammvocal. z.B. *aśvāvant* neben *aśvavant*".
546. "edible lotus root".
547. P.W. s.v. "ein hoher stattlicher Baum, der zum Häuserbau gebraucht wird". Pargiter, Märk. P. p. 27 "an immense timber tree".
- 547a. Pargiter, o.c. p. 82 "a large tree, common almost everywhere, with stout hard conical prickles".
548. Pargiter, o.c. p. 25 "it bears panicles of large white flowers, which are used in worship".
549. Pargiter, o.c. p. 27 "a small tree with fruit of the size of a large cherry".
550. Pargiter, o.c. p. 24 "the Hog-plum, Spondias mangifera; the modern *amra*".
551. Pargiter, o.c. p. 27 "A large tree growing all over India, with racemes of numerous large bright scarlet flowers".
552. P.W. s.v. "ein schöner und verehrter Baum, aus dessen Holz gewisse Opfergeräthe bereitet werden. Derselbe wird später *Paśāla* genannt". *Parṇa* may also be translated as "feather", "leaf", but for *Parṇadatta* the meaning chosen seems to me the most feasible one.
553. A sort of medicinal plant.
554. P.W. s.v. "ein schöner und starker Baum".
555. These and many other names of trees are certainly non-Aryan.
556. Sour cucumber.
557. Pargiter, A.I.H.T. p. 75 ".....*Ikṣvāku* was so named because Manu sneezed....." Whitney, Gramm. § 1181 "*ṛdāku* und der Eigennamen *ikṣvāku* sind hinsichtlich ihrer Zugehörigkeit dunkel" (eng. ed. § 1181 d). P.W. s.v. "Lassen (I. A. I, 497) glaubt, dass *Ikṣvāku* wegen seiner grossen Nachkommenschaft nach der Gurke so genannt sei....." H. Oldenberg, Rel. d. Veda p. 86 "*Ikshvāku*..... bedeutet Gurke".
558. Large, dark green pumpkin.
559. *tumburu* is Austric. cf. Gonda, Tumura's en Çavara's (Bijdragen t. d. taal-, land- en volkenkunde van Ned. Indie, d. 90, afl. I, 1933).
560. Pargiter, o.c. p. 25 "*Nipa*..... also *kadamba*..... a garden tree, highly ornamental with its large, globular, beautiful, orange-coloured heads of flowers, and very useful from its extensive close shade."
561. Suffix *-āku* cf. Whitney § 1181 b (eng. ed. § 1181 d).
562. Pargiter, o.c. p. 277 "called also *pippala*..... a large spreading tree with a grateful shade, common everywhere".
563. Cf. *śucidruma*.
564. Cf. *śaśabindu* p. 97.
565. Lava, see p. 110.
566. Suffix *-era*, Whitney § 1201, + *ika*.
567. "Covered with *kuśa*".
568. Also called *Nabhaga*, *Nābhāga* E +.

569. Nirukta 3, 11; cf. P.W. s.v.
570. All three patronymica of *Trasadasyu*. See also f. *Purukutsāni* "the wife of *Purukutsa*, what might be called a posionymicum." Cf. Whitney Gr. § 1223 b.
571. According to Sāyaṇa nomen proprium; K. F. Geldner, Der Rigveda, note ad I, 33, 14 "..... ein Kampfstier namens *Daśadyu* von der Rasse der *Śvitr̥ya*-Rinder". Hence doubtful.
572. It is possible that *Kaśojū* (RV. I, 112, 14) belongs to this group. Vedic Index s.v. "either..... a proper name or..... an epithet of *Divodāsa*. The sense of the word is quite uncertain". P.W. s.v. "nach Sāy. adj. dem Wasser (*kaśas*) zueilend; wahrscheinlich N.pr.". K. F. Geldner, Der Rigveda I, 112, 14 n. "Ob *kaśojū* N.pr. sei ist zweifelhaft. Vgl. *nabhojū* 1, 122, 11. Oldenberg verweist auf *divyām kashaḥ*. T. Br. 1, 4, 8, 3".
573. Originally only met with in gaṇa tikādi ad P. 4, 1, 154 (v.l. *Kāśikā: Udanya*). Gubler, Patronymica p. 98, accordingly regards it as a corrupt reading of *Udanya*. This seems not necessarily to be so, seeing that the name *Udajña* has now also been found in a patronymic form *Audajñāyana* in the Baudh. Śr. Sūtra (ed. Caland III, 427, 5).
574. P.W. s.v. refers to *Upāvasu* (*upa + vasu*, mit Dehnung des Auslauts). This is also the case with *Udāvasu*: *uda*, water + *vasu*, riches.
575. Pargiter, too, regards *Kālindī* and *Kāverī* as names of rivers: A.I.H.T. p. 134 "women had the same names as rivers".
576. *Rāma-uda*: Black-water. Unless haplology for *Rāmamoda*: *Rāma-joy*.
577. Pargiter, A.I.H.T., p. 134 explains this as the name of a river.
578. For *Sapta* compare Geldner ad RV. 2, 19, 7, who derives all the meanings from *saptan*, seven.
579. Perhaps such a name is a defective compound: *Śata-(x)-dhara*. Cf. W. Horn, Sprachkörper und Sprachfunktion (Lpz. 1923), p. 5 "Ein Kompositum kann gebildet werden..... aus zwei einfachen Wörtern: a + b; aber auch aus einem zusammengesetzten und einem einfachen Wort: (a + b) + c. Im Kompositum von der Art (a + b) + c wird leicht das Glied b unterdrückt. Sonnabend < Sonn(tag)abend, Öl(baum)zweig, Eng. fire-(insurance)-office", cf. Öl(baum)berg. According to Horn very common in names of places.
580. In some cases we hesitate between colour (abbreviated name), complexion and skin-disease. Many skin-diseases are known in India and are of frequent occurrence.
581. Quite possibly a skin-disease, too, cf. P.W. *śvitra* 1 b and 3 "weisser Ausschlag". See also Jolly, Medicin (Grundriss), p. 98.
582. According to Sāyaṇa a man, son of *Śvitrā*. But K. F. Geldner, Der Rigveda, note ad I. 33, 14 "..... ein Kampfstier *Daśadyu* von der Rasse der *Śvitr̥ya*-Rinder".
583. May mean also anything else. Jolly, Med. p. 86 "Unter dem Namen *pāṇḍu*..... "krankhafte Blässe" werden verschiedene in Indien besonders häufige krankhafte Veränderungen der Hautfarbe zusammengefasst". Description follows.
584. Cf. *harīman* in the meaning of "jaundice". On the sorts of jaundice, see Jolly, Medicin p. 86 sqq.
585. Jolly, Med. 104 "*vardhma, vradhma, bradhna, bradhma*" "jede krankhafte

- Anschwellung des Scrotums"..... auch "Leistenbruch".
586. Cf. two names further *Lohitāyana*.
587. P.W. s.v. "wohl fehlerhaft für *lau*°."
588. *Aruṇa*, too, is "eine Art Aussatz" (P.W.).
589. May be derived from the adj. *aruṣa* "röthlich", but also from the subst. *aruṣa* or *aruṣī*. For their meanings, see P.W. s.v.
590. *Tri-aruṇa* "intense red"; cf. *τριλλιστος*, thrice i.e. very implored, lat. *trifur* an arrant thief.
591. P.W. s.v. *Trayyāruṇa* "Die richtige Form ist *Tryaruṇa*; für das patron. hätte man *Traiyaṇi* erwartet, aber auch *Tryāruṇi* wäre zuzulassen; *Trayyaruṇa* und *Trayyarūṇi* könnte als fehlerhafte Aussprache von *Traiyaṇa* und *Traiyaṇi* aufgefasst werden; in *Trayyāruṇa* und *Trayyarūṇi* müsste man alsdann eine Steigerung des Vocals in beiden Theilen der Zusammensetzung annehmen."
592. *Gaura*, the *Ātreya*.
593. = *Piṅgala*.
594. < *Piṅgalaudāyani* = the red-haired *Udāyani*.
595. Probably a(b)c formation, e.g. *Śyāvāśvanāya*?
596. *Nilā*, the *Atri*-descendant. *Nilā* need not necessarily refer to the complexion. It may be for instance *Niladatta* = *Nilā*<*kaṇṭha*>*datta*. Theoretically there are quite a number of possibilities.
597. P.W. s.v. "pl. N. pr. eines wilden Volksstammes im Dekkhan; sg. ein Mann dieses Volksstammes; später bezeichnet das Wort einen Wilden überhaupt....." Connection is quite possible.
598. *Kāla*, the king of the *Yavanas*.
599. For *Kṛṣṇa* etc., see p. 39.
600. H. Jacobi, *Rāmāyaṇa* p. 113, n. 2 "Das Wort *rāmā* bedeutet im Veda "schwarz, dunkelfarbig", im classischen Sanskrit "erfreuend, lieblich". Das bietet keinen sichern Anhalt zur Deutung der mythologischen Personen, die *Rāma* heissen". Cf. p. 42.
601. For the various meanings of these words as ordinary nouns, see dictionaries.
602. cf. P.W. s.v.
603. v.l. *Adaraka*. [*र, द*]
604. Pargiter, A.I.H.T., p. 128 "*Ārādhi* of the Paurava line in the *Vāyu* is *Ārāvin* in the *Viṣṇu*; and by a further easy misreading of *r* as *v* in the later script *Ārādhi* becomes *Āvādhita* in the *Garuḍa*, and by a second easy mistake between *v* and *c* *Ārāvin* appears as *Āvācīna* in the *Mahābhārata* (I, 95, 3771). Some of these changes seem to be due to a desire to emend a name so as to make it intelligible". The latter is certainly right; we see this very often in corruptions.
605. v.l. *Adhisimakṛṣṇa*, with other variants collected by J. Gonda in his *Oud-Javaansch Brahmāṇḍa Purāṇa*, p. 227.
606. literally "water-sower"?
607. *ud* + *√ muc* "to loosen, to make free".
608. *Upaka*, *Upika*, *Upiya*, *Upila*, hypocoristica of all proper names beginning with *upa*. Pāṇ. 5, 3, 80. cf. P.W.
609. See note 614.
610. *Gaṇa bāhvādi* ad Pāṇ. 4, 1, 96 according to P.W. (vid. *Upavindu*,

- Aupavindavi*). Pāṇ. ed. Böhlingk: *Upabindu*. Also Caland, B. Śr. S. III, 425—6; *Aupabindu*. In the series *Upabindu V* +, *Bindu G*, f. *Bindumatī P*, *Bindumant P*, *Bindusāra P* (Vi. P. vii. *Bhadrasāra*, *Vārisāra*, *Nandasāra*), *Bindusena P*, *Senābindu* (v.l. *Senāvindu*) E., the post Vedic names allow of an explanation *bindu* = *bhruvor madhyam*. The others: *vinu* = winning; so under "prosperous etc."?
611. *upa* + *ud* + $\sqrt{\text{ i. P.W. I, 767 "zugehen auf: upodeti rājānam, Ait. Br. 8, 24." Meaning not very well defined.$
612. Adopted son? (as karmadh. comp.) cf. *kṛtakāḥ putrah* = adopted son.
613. *gabhīra* = *gambhīra*. P.W. s.v. "Beim Menschen werden drei Tiefen lobend hervorgehoben: die des Nabels, der Stimme und des Charakters: nābhīḥ svarāḥ sattvam iti pradiṣṭam gambhīram etat tritayaṃ narāṇām, Varāh. Brh. S. 67, 85 (86)". Hall (ad Wilson, Vi. P. 4, 43) "Six MSS. give the synonymous *Gambhīra*".
614. *gupta* may mean 1. guarded, watched. 2. concealed, secret. The name *Gupta* may be under 1. an abbreviated name (*Indra*)*gupta*, etc.; under 2. bearing on circumstances attending birth.
615. According to Mah. XIII, 4491: *go* (= "pl. die Lichtstrahlen, die Rinderherde des Himmels, um welche Indra mit Vṛtra kämpft" P.W.) + *tamas*.
gotamo 'ham ato dhūmo 'damas te samadarśanāt |
gobhis tamo mama dhvastam jātamātrasya dehataḥ ||
"I am *Gotama*, hence I am smoke (the reading may be 'dhumo, smokeless?), not to be restrained by you because of my equal look (viz.: upon all creatures). At my birth I scattered the darkness (*tamas*) with the rays (*gobhis*) of my body." Pargiter, A.I.H.T. p. 220, n. 9. "This name (*go-tama*) has no doubt some connection with the allegation of his immoral imitation of cattle." Oldenberg, Rel. d. Veda, p. 86 n. 4 "Das Wort "Rind" (*go-*) erscheint hier mit dem Superlatifsuffix".
616. *Gaudheya* and *Gaudhera* from *godhā*.
617. v.l. Kāśikā: *Kaculuka*.
618. Hypocoristicum from *Pari*. cf. *Upila* from *Upa*.
619. Vedic Index s.v. "The Greek *Πῶρος*, the name of Alexander's rival is probably the representative of this word".
620. From *Pṛithu*, as *Oghavatī* from *Ogha*?
621. P.W. s.v. *Pracinvant* "partic. praes. von 1. ci (aufbauen, etc.) mit *pra*". s.v. *Prācinvant* "MBh. I, 3765 fg. Der Name wird hier fälschlich mit *Prāci* (Osten) in Verbindung gebracht". Also Pargiter, A.I.H.T., p. 260, n. 2 "The statement in MBh. 1, 95, 3765, that Pūru's second successor *Prācinvant* conquered the east is coined out of his name wrongly".
622. According to Pāṇ. 7, 3, 28 this patronymic may be derived from *Pravāhaṇa*. Gubler, Patronymica p. 84, had not found this form "belegt". This is now to be found Caland B. Śr. S. III, 430, 1.
623. Caland, B. Śr. S. index: "*Prāntāyana*? III, 417, 2".
624. See note 610.
625. Possibly after the name of the country and its inhabitants *Maravas*.
626. P.W. s.v. *Kuśilava* "du. N. pr. der beiden Söhne Rāma's, welche sonst *Kuśa* und *Lava* heissen R. 1, 4, 2 etc. Ohne Zweifel sind die Namen der Söhne erst aus dem appell. *kuśilava* (Barde, Schauspieler) gebildet worden". Winternitz, Gesch. d. ind. Litt. I, 421, n. 2: "die Namen *Kuśa* und *Lava*

- sind als eine Art etymologischer Deutung des Wortes *Kuṣilava* erfunden".
627. P.W. s.v. 4. Śakti: "Häufig fehlerhaft *śakti* geschrieben".
628. *śālākā* (°ka) is according to J. Gonda (Acta Orientalia X, 332—334) of Austric origin. The derivation is according to Schmidt (Die Mon-Khmer-Völker p. 23) Austric < Sanscrit.
629. Mah. XIII, 257; ed. Bomb. *Seyana*.
630. v.l. *Śātakarni*. cf. page 16.
631. P.W. s.v. "Śi° die ältere Ausg."
632. *Pāman* is a certain sort of skin-disease. May this name be euphemistic (*bahuvrīhi*)?
633. Literature on non-aryan elements in Indian culture and tongues has been compiled and analysed by Constantin Régamey, Bibliographie analytique, Bull. de l'Ec. Fr. de l'Extrême-Orient, XXXIV (1935) p. 429—566.
634. v.l. *Kāśikā*: *Akaśāpa*. cf. p. 69.
635. Such a word allows of all sorts of possible meanings: *aṅga* + ausl. dehnung + *vah*, or *Anga* + *āvah*, or a + d name, or popular etymology.
636. Fleet, l.c.: "The first part of this name, *ajjhita*, must be a Prākṛit word. There might be some temptation to correct it into the Sanscrit *ujjhita*; but there is not the slightest approach to the vowel *u* below the final *m* of the preceding word *devyām*, in any of the passages in which it occurs. — Gen. Cunningham read the name as *Majjhītadevi*; but this is incorrect, as there is no trace whatever of an anusvāra over the *vyā* of *devyām*, in any of the passages. — We have another Prākṛit name in *Ijjhādevi* in line 5 of the Deō-Baraṇār inscription of Jivitagupta II, No. 46 below, Plate XXIX B."; *ajjhita* may be a Prakrit form of Sanskrit *akṣita*, cf. Pischel, Gr. d. Pr. Sprachen § 326.
637. Pargiter, A.I.H.T. p. 65, n. 4: "Vā. P. 70, 84—6, misreading *Aṇuḥa* as *Aguḥa*".
638. Viṣṇu Purāṇa, for convenience' sake, has been quoted here and further on, from Wilson-Hall's translation and not from the text-edition.
639. vll. *Atimāra*, *Atibhāra*, *Ṛantināra*, *Matināra* (cf. Pargiter, A.I.H.T. p. 129).
640. Bomb. ed. *Arālī*. P.W. gives the name *Rāṇiga* from another place.
641. vll. *Avarivant*, *Arvariyant*, *Urvarivant* (Hall, s.v.: "probably the true reading for *Arvarivant*").
642. vll. *Adhisāmākṣṇa*, *Adhisīmākṣṇa*, *Adhisomākṣṇa*.
643. vll. *Adhūrta*°, *Amūrta*°, *Amūrti*°, °*raya(s)* etc. The first two vll. are undoubtedly popular-etymological interpretations. In fact a certain Mr. *Enschédé* on Java was called: *Enschédé* = the big Ens. A younger brother of his was later called *Ens ketjil* = the little Ens.
644. Pargiter, A.I.H.T., p. 128 "Aḥampāti of the Viṣṇu and Bhāgavata is *Ahaṃyāti* of the Mahābhārata".
645. v.l. *Kāśikā*: *Aṇḍaraka*.
646. v.l. *Kāśikā*: *Ānumati*.
647. v.l. *Kāśikā*: *Ānuhārati*.
648. vll. *Āradḍha*, *Āraṭṭa*, *Āruddha*, *Āṅgārasetu*, *Arada*, *Aruddha*, *Ārabḍha*.
649. v.l. *Ārādhi(n)*; cf. Pargiter, A.I.H.T. p. 128 "Ārādhi of the Paurava line in the Vāyu is *Ārāvin* in the Viṣṇu".
650. vll. in the Purāṇa's: *Ailina*, *Elina*, *Malina*, *Anila*.
651. Also name of a people. S. Lévy, Préaryen et prédravidien dans l'Inde,

- Journ. As. CCIII, 1923, p. 18 couples together as Austric: *Utkala-Mekala*. Schmidt, Nachträge "*utkala* = °*utkaṣa*, S(omadēvasūri's Yaśastilakam). I, 529, 3 (und 11 v.u. Ko.)".
652. P.W. s.v. "patron. von *udañica*(?)". Connection with *udañic*, directed upward, northern?
653. cf. P.W. *Uḍuloman N.pr.*
654. cf. P.W. *Vṛṣṭihavya. Uḍva<ha>havya?*
655. Wackernagel, Altind. Gr. II, 1, 59, hesitates in connecting *ṛji-śvan* with *ṛjā*.
656. v.l. Kāśikā: *Kupiñcala*.
657. P.W. II, 67 *kapi* + *sthala*.
658. cf. *Kāmantaka*.
659. cf. *Kāmanda, Kāmandaka*.
660. v.l. Kāśikā: *Kahūṣa*.
661. cf. *Kamantaka*.
662. = *Kāmanda*. cf. *Kamandaka*.
663. v.l. Kāśikā: *Kārkatya*.
664. vll. *Kuthami, Kuṣumi*.
665. Schmidt, Nachträge, p. 150 "°*karuṇḍa* (m.) Habicht oder dgl.? S II, 342, 18 (*kuruṇḍato bhītaḥ kukkuṭapota iva*)". Among these names savouring of the Austric we meet with others signifying a plant or animal.
666. Vedic Index: *Kūśāmba*, Pañc. Br. VIII, 6, 8. "The form is peculiar, as *Kūśāmba* would be expected". p. *Kauśāmbeya* V (Caland, B. Śr. S. III, 421, 7).
667. v.l. (Brahm. P.): *Kulāla*.
668. vll. *Kusurabindu, Kusurubindu* (cf. Vedic Index). cf. *Śaśabindu* among others (cf. note 610).
669. Vedic Index s.v. "The Kāṇva recension reads the name *Kaukthasta*."
670. v.l. *Kauruma*.
671. Pargiter, A.I.H.T. p. 129 "Śāṅkhaṇa of Ayodhyā (probably by metathesis *Khaṣaṇa*) appears as *Khagaṇa* in the Bhāgavata and *Gaṇa* in the Garuḍa".
672. v.l. Kāśikā: *Khaḍaraka* [खडू°, खड°] .
673. v.l. *Bhargabhūmi*.
674. P.W. s.v.: "*Gavalgāṇa*, gegen das Metrum."
675. v.l. Kāśikā: *Gulu*.
676. Gori Prakrit form for *Gauri* cf. Pischel, Gr. d. Pr. Sprachen § 61a. In this case the name is a theoforic one.
677. v.l. Kāśikā: *Golunda*.
678. cf. *Gauśla*.
679. Weber, Ind. St. I, 35: *Cakha*, Vedic Index: *Caka*.
680. *repha* = *rāga*? cf. P.W. VI, 433.
681. v.l. Kāśikā: *Cumya*.
682. = *jhilli*(°li)?
683. P.W. s.v. "An einigen Orten heisst er *Taṁsurodha*".
684. According to the Vedic Index = *Tūtuji* in RV. VI, 20, 8.
685. P.W. s.v. *Turvasu* "die spätere Form von *Turvaśa*".
686. vll. (P.W.): *Traiśālī, Tribhānu, Triśānu, Triśāri, Traiśānu*.
687. Ed. Sukthankar (Poona, 1930): *Tvaṣṭāvara*.
688. P.W. s.v. "spätere Form für *Duḥṣanta*". s.v. *Duḥṣanta*: "spätere Formen:

- Duṣmanta, Duṣyanta, Duṣvanta, Duḥṣvanta*". Pargiter, A.I.H.T. p. 129: "The most cogent illustration of connexion through Prakrit is the name of the famous Paurava king, who is called *Duṣyanta* (with a common variation *Duṣmanta*) in the Mahābhārata and Puranas, but *Duṣṣanta* and *Duḥṣanta* in the brahmanic tradition because his son Bharata is stiled *Dauṣṣanti* and *Dauḥṣanti* in the Aitareya and Śatapatha Brahmanas respectively. These forms can be reconciled through a Prakrit form *Duṣṣanta* or *Dussanta*, of which they are different Sanskrit equivalents, the form *Duṣyanta* being probably right and the brahmanic one mistaken".
689. vll. *Dr̥dhāsya, Dr̥dhayus, Dr̥dhadyumna*. cf. Gonda, *Agastyparwa*, p. 145.
690. Caland s.v. "perhaps *Jaiu*", cp. Pāṇ. IV, 1, 103".
691. v.l. *Bandhumant*.
692. vll. *Naraka, Nakara*.
693. Schmidt Nachträge p. 229 gives also: "°*Nācirāja* m. N. eines Dichters, Prabandh. 123, 9."
694. P.W. s.v. "Viell. fehlerhaft für *Nityambhū*".
695. v.l. *Naivati*.
696. P.W. s.v. "Scheint aus *parus* und *śepa* unregelmässig gebildet zu sein".
697. p. *Paṭjavana* V + (RV. 7, 18, 22).
698. H. Oldenberg, *Die Religion des Veda* p. 155: "Auch die Dāsas werden in grosser Zahl mit Namen genannt, von denen einzelne sich zu mythischer Deutung hergeben können wie *Ṣuṣṇa* ("der Zischer" oder "der Dörrer?"), andre so harmlos wie möglich aussehen und wohl die Namen wilder Führer sein mögen so wie die Arier sich dieselben mundgerecht machten: *Pipru, Ilibiṣa, Śambara* und andre".
699. *Puruṣanti* is mentioned after *Dhvasanti* here, before it, in the same verse, *Turviti* and *Dabhiti*.
700. hapl. < *puru* + *rocana*? cf. RV. X, 104, 5 *pururuc*, shining brightly.
701. Pargiter, A.I.H.T. p. 128 "*Pratindhaka* of the Rāmāyaṇa is *Pratinvaka* in the Vāyu and *Pratimbaka* in the Brahmanḍa".
702. P.W. s.v. = *Pratihāra* in the Vi. P.
703. Caland s.v. "Im Śat. Br. XII, 2, 2, 13 lautet der Name, *Proti Kauśāmbeya*". Vedic Index s.v. *Proti*: "In the parallel passage, Gopatha Br. I, 2, 24 *Predi* is the form of the name". P.W. s.v. *Proti*: "Könnte in 1. *pra* + *ūti* zerlegt, aber auch von *vā, vayati* mit *pra* abgeleitet werden".
704. v.l. *Kāśikā: Prāṇ*°.
705. P.W. s.v. "Fehlerhaft für *Bhalandana*". Pargiter, ad Mark. 114, 6 (598) "Or *Bhalandana* according to the Viṣṇu Pur. IV, 1." See note 135.
706. v.l. *Kāśikā: Bhārama*.
707. v.l. *Mū*°.
708. v.l. Bomb. ed.: *Sahya*.
709. vll. *Rantibhāra, Antināra, Matināra*.
710. vll. *Kāśikā: Rāgakṣati, Rohakṣiti*.
711. Possibly from *reṇu*, cf. Whitney § 1209, but a secondary formation in *-a*, without vr̥ddhi from *-u* stems is met with nowhere. On the other hand Schmidt mentions, Nachträge: "°*rainava* Adj. von *reṇu*, Harṣac. 53, 9".
712. S. Lévi takes the geographical name *Lankā* to be a pre-Arian word meaning "island". (Journ. Asiat. 1923 p. 36).
713. J. Wackernagel, *Altind. Gramm*, II, 1, p. 131 considers this to be a

- compositum of *Luṣa* + *kapi*. The *ā* in that case has arisen "durch rhythmische Dehnung".
714. cf. P.W. s.v. *Varu*.
715. v.l. Bomb. ed.: *Vāduli*.
716. v.l. *Vicakhnu*.
717. < *Vidū(ra)ratha*?
718. Fleet, Inscr. Ind. III, p. 124, n. 2: "*dinna* is rather a rare word. But it occurs again 1) as the second part of a proper name in *Indradinna*..... and perhaps in *Vikidinna*..... 2) as a proper name by itself and 3) as the first component of the name of a village in *Dinnāgrāma* Also we have a village or town named *Dinnaputra*". Schmidt, Nachträge, p. 9, has "*Āṅgadinna* m. N. pr. eines Fürsten, Jātakam. 29". Karl Brugmann, Kurze vergl. Gr. der Indog. Spr. 1904, § 639 "auf ar: **di-dā-mi* **di-d-mas* weist päli *dinna* 'gegeben' aus **di-d-na*".
719. For *Śaryāta* and *Śaryāti*, see note 96.
720. v.l. *Kāśikā*: *Śalābala*; v.l. *Kāśikā* (g. śubhrādi Pāṇ. 4, 1, 123) *Śalācala*.
721. v.l. *Kāśikā*: *Saikayata*.
722. P.W. s.v. "nach *Sāy*. N.Pr..... könnte auch *śrutarī* sein".
723. P.W. VII, 1409, s.v. *sruva* = small sacrificial spoon. "Häufig fälschlich *śruva* geschrieben. *śruva* m. Opfer. Jaṭādh. im ÇKDr".
724. "*Sakhyasca*, die HS".
725. Vedic Index: "*Sāpya* or *Sāyya* is the patronymic of *Namī* in the Rigveda VI, 20, 6".
726. P.W. *Siltvāka*; ed.; Bomb. *Sinivāka*.
727. v.l. *Kāśikā*: *Sṛkaṇḍa* and *Kṛkaṇḍa*.
728. See p. 17.
729. Occasionally we meet with giving of a name in accordance with predicted characteristics. Compare e.g. Jātaka no. 55 (transl. Cowell, I, p. 137): Once on a time when Brahmadaṭṭa was reigning in Benares, it was as his queen's child that the Bodhisatta came to life once more. On the day when he was to be named, the parents enquired as to their child's destiny from 800 brahmins. Marking the promise which he shewed of a glorious destiny, these clever soothsaying brahmins foretold that, coming to the throne at the king's death, the child should be a mighty king endowed with every virtue; famed and renowned for this exploits with five weapons..... And because of this prophecy..... the parents named their son Prince Five-Weapons (*Pañcāvudhakumāro*).

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